The Modern Indictment of Catholicism—I

the Church Intolerant?

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Is the Church Intolerant?

POSSIBLY nothing is more timely or more important for Catholics than that they should have brought home to them the fact that their religion is very much on trial today before their fellowmen and that they have an obligation to fit themselves to meet the issue.

God, we know, cannot fail, and His religion will not fail. Disaster, however, may befall one's individual faith and even the organized Church in a given country. Should this occur it will not be because Catholicism is not in the right but because Catholics are either ignorant of the truths of their Faith or indifferent to its glorious traditions, or lack the character to live up to its exactions.

Unquestionably there are such people in the United States: Catholics who cannot give a rational exposition of their belief to an inquiring non-Catholic yet who can discuss in detail contemporary crimes and scandals and the latest sporting, political and social events which clutter our tabloids; Catholics, who have little or no realization of what their Church stands for in the world or of what she has accomplished and its still doing for culture and civilization and morality; Catholics, above all, who lacking this knowledge and appreciation, fail to exemplify the ideals of the religion they profess in their daily conduct. They neglect to live by God's law because most everybody else is living loosely, to live honestly because dishonesty seems the surest road to success, to live morally because immorality is well nigh deified, to live kindly because selfishness dominates mankind, to live restrainedly because dissipation is the vogue, to live chastely because the sacrednesss of matrimony is assailed by advocates of license and profligacy, whose concept of life is purely materialistic.

It is to meet these conditions especially, and in the hope of instructing and strengthening our Catholics in their Faith and of informing interested non-Catholics about it, that this pamphlet has been arranged as the first of a series of five

under the general title, "The Modern Indictment of Catholicism."[1]

Catholicism on Trial

The fact that Catholicism should be on trial today is not new. From the beginning it has been misrepresented, misunderstood, calumniated, persecuted. The Church was on trial when a Nero, a Diocletian, a Domitian, hounded and imprisoned and racked and made funeral pyres of the first Christian converts. It was on trial when from the fifth to the ninth centuries the barbarian hordes swooped down from their northern fastnesses over Christian Europe. It was on trial at a later period when Moorish and Arabian paganism threatened to overrun the Continent and set back a thousand years the clock of Christian civilization. It was on trial when during the so-called Reformation whole nations apostatized from the Faith. But always in the end its enemies were confounded and its Divinity more fully vindicated. With its doctrines uncorrupted, its organization undisturbed, its honor unspotted, it continued to stand forth as the great civilizer, the great moral teacher, the great peacemaker, the great bulwark of human liberty against oppression, the great patron of the arts and sciences, and the great upholder of truth and goodness against vice and falsehood.

Yet despite all these victories and vindications, the Catholic Church still stands at the bar of public opinion, and perhaps no place today is she forced to defend her honor more insistently and more publicly than in our United States. True, even here she has been on trial before. A few hundred years ago the beautiful Mohawk Valley was watered with the blood of the martyred Jogues and his intrepid companions. But then the persecutors of the Church were unlettered savages, suspicious of the white-man's color almost as much as of his religion, and hence easily excusable.

Today, however, we boast our civilization and education,

[1]The others are: II. Is the Church Arrogant? III. Is the Church Un-American? IV. Is the Church Officious? V. Is the Church a National Asset?

and Catholics are no longer burned or tomahawked in America. Yet the test of their faith is no less keen. Indeed, in some respects it is more dangerous, more stinging, and more effective, because more subtle, and because ridicule and cynicism have taken the place of the pincers and the stake.

Catholics often find themselves discriminated against in commercial, social and political life, merely because of their religion, and it is assumed in some quarters that they are necessarily less honest citizens and less trustworthy employes, and this notwithstanding the history of their Church in every one of our States from Maine to California and from the Lakes to the Gulf of Mexico is an open book where those who honestly wish may read its glorious achievements for God and country.

The Arraignment

It were a useless task to enumerate all the charges on which Catholicism is at present arraigned before the country. One scurrilous sheet charges the Church with being morally corrupt, and even in the halls of Congress a United States Senator assails her as a great political machine. On the public platform she is sneered at and calumniated. Secular weekly and monthly magazines quite regularly have some fault to find with her.

We are told that dear old Mother Church is out-of-date. Her teachings are criticized and misrepresented, her every action misinterpreted. The Hierarchy she maintains, her Religious Orders, the claims of the Papacy to civil independence, the celibacy of her clergy, her educational policy, her moral standards, her attitude towards marriage, divorce and birth control—all share in the attack. Uninformed and hostile critics freely fling mud at her fair form, and she and all her works and pomps are denounced as vigorously as the Christian at Baptism renounces the devil and all his works and pomps. To many people who call themselves intelligent and educated, the Catholic Church is still the scarlet woman, a menace to civil and social order, and to morality and democracy.

True, Catholics are under no obligation to defend them-

selves against these calumnies. The burden of proof is on those who make the charges, for it is an axiom of American jurisprudence that every man is innocent until he is proven guilty. Because, however, so many sincere non-Catholics are being deceived, a presentation of the Church's position seems imperative. Moreover, the defense of the Church will aid to the fuller enlightenment of Catholics that they may more thoroughly grasp how frivolous the indictment is; to their information, that, queried about these charges by non-Catholic acquaintances, they may be able to answer them correctly; to their encouragement, that, having constantly to defend their Faith, they may not be disheartened; and to their inspiration, that they may the better appreciate their religion and love it and be urged more practically to live up to it.

Catholic Intolerance

At the head of the charges made against Catholicism, perhaps none is more vehemently insisted on than that the Church is intolerant. Catholics, we are told, are allowed no liberty of judgment about their dogmas; they must accept unquestioningly what the Church tells them; they may not participate in non-Catholic religious services, though non-Catholics may be invited to come to their churches; they may not read every book; they are prohibited from intermarrying with non-Catholics and from sending their children to any but Catholic schools; they may not endorse current economic and social theories that advocate a modification of long-accepted principles about the stability of marriage and justify such practices as companionate marriage, divorce and birth control. These are but a few random instances commonly brought forth to substantiate the charge of intolerance. Now, what have we to say to them all?

We can grant that the assertions are substantially true. Individually we are not at liberty to question the truths Jesus Christ, through the Catholic Church, proposes to our belief: we may not discuss Divine Revelation as we would the tariff or farm relief or a merchant marine. We may not,

with a good conscience, go to a Catholic Church one Sunday, an Episcopalian another, a Presbyterian a third, a Methodist a fourth, and so on, as if Our Lord had not definitely and unmistakably established but one true Church. Since Christian faith and morals are vitally concerned, we are not free about intermarrying with those of other religions, or reading questionable books, or sending our children to schools where religion is taboo or heresy or atheism taught, and much less can we subscribe to the popular moral code that will let us follow any whim or passion and measure right and wrong by our convenience or our pocketbook, as if there were no immutable moral standards set by nature and the God of nature.

The Nature of Tolerance

But do all these things and a hundred more like them prove that we are intolerant? Not in any unworthy sense. The fallacy lies in the assumption that tolerance is always a virtue and intolerance always something vicious. There are very many things that reasonable people may not be tolerant of, not only in religion, but in every phase of their lives, private and public, social and political. Can the State be tolerant when there is question of treason or anarchy? Can society, with impunity, be tolerant of the criminal class or the violently insane and let them run amuck to imperil the property and lives of the citizens? Would a mother be blamed for intolerance if she closed her home to one of her children's playmates who happened to have the measles or diphtheria? Would a father be justly charged with intolerance because he prohibited certain papers or magazines to enter the house, if he deemed them dangerous to the morals of his growing boys and girls, or if he was insistent that his sons and daughters should not associate with some sexual pervert?

Tolerance does not mean that we must put up with anything and everything, that we must compromise with everybody, that we must throw principles to the wind to gratify our fellow-citizens and to avoid displeasing people. Properly understood, tolerance, which of its very nature has to

do with evils, means that what we cannot cure we endure. It does not mean that we deliberately close our eyes to an evil, that we do not denounce it, do not attempt to escape it, do not try our best to get rid of it. I patiently tolerate a pain when I have done all that I can to alleviate it. I tolerate a neighborhood nuisance only when there is no way of remedying it. It were irrational to act otherwise.

Position of the Church

Now apply these principles to religion and you will see that the Catholic Church cannot be tolerant of other religions, of other principles than Christ's. People need not accept her dogmas or doctrines, but they have no right to expect that she is going to conform herself to their ideas and fancies or to condemn her because she does not suit herself to their religious and moral notions.

The Catholic Church believes firmly, and every honest Catholic believes with her, and with good reason, too, that she alone is the true Church, that she alone is the custodian of the Divine deposit of Faith, that the doctrines she teaches are an inheritance she has received from her Divine Founder, the God-Man, infallible Truth, who can neither deceive nor be deceived. She is honestly convinced that she has a commission not to manufacture dogmas, but to propagate what Christ taught. His command was that His Apostles were to go forth and teach not what they wanted or liked, but "all things whatsoever I have taught you."

Now, if this be so, if this be her position, then logically and consistently she must uphold the truths she teaches at any expense; she cannot gloss them over; she cannot be silent about them; she cannot admit that Judaism or Protestantism may be right when she knows they are not; she cannot teach that one Church is as good as another or that it does not matter what one believes, when she knows these propositions are false; she cannot leave the world under the impression by her conduct or her silence that divorce may be condoned, that education without religion may be winked at, that business and professional men may have one standard of morals for Sunday and another the rest of the week,

one standard in their private lives and another in their public careers, or that crimes that the law of God abominates, adultery, fornication, lying, dishonesty, perjury, birth control, avarice, or injustice, may sometimes be justified when their avoidance entails economic or physical hardships.

Dogmatic Tolerance Illogical

Dogmatic tolerance in a true religion is a contradiction. How can any self-respecting religion that professes to be a teacher of Divine and immutable truth say to a thinking man, "It makes little difference what you believe or how you worship or what code of morals you follow; you can be a Fundamentalist or a Modernist, as you like; you can accept or reject Holy Writ as you like; you can observe the first half of the Decalogue and discard the rest; you can take some of Christ's teachings and disregard the others; you can accept the doctrine of heaven and deny that of hell, you can acknowledge the Pope of Rome as the Vicar of Christ or you can deny his authority?"

A Church which holds itself out as the infallible custodian of revealed truth can no more compound with error without automatically destroying its own entity, than a political faction which stands for definite principles can subscribe to the contradictory principles upheld by its opponents. Black and white, truth and falsehood, virtue and vice cannot be reconciled; neither can Catholicism and Protestantism in any of its forms; neither can Catholic principles and the philosophy of free-thinkers, materialists, indifferentists, or atheists. The Catholic Church is and must be intolerant regarding principles of faith and morals but, far from this being to her discredit, it is one of her great glories and a proof of her Divinity.

The Profession of Faith which converts make shows in unmistakable language, however harsh it may sound, just what the position of the Church is in this matter. In part, the formula reads:

> I, having before me the holy Gospels, which I touch with my hand and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes and teaches,

against which I grieve that I have greatly erred, in as much as I have held and believed doctrines opposed to her teaching—

I now, with sorrow and contrition for my past errors profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. . . .

With a sincere heart, therefore, and with unfeigned faith, I *detest* and abjure every error, heresy and *sect* opposed to the said Holy, Catholic and Apostolic Roman Church. So help me God and these His holy Gospels. . . . [Italics inserted.]

This last declaration is the logical practical reaction to the assertions that precede it. Any other attitude would be the height of inconsistency.

Practical Toleration

But while the Church, like her Divine Founder, is adamant in these matters, she is most tolerant in dealing with those not of the Fold. She is not intolerant of Protestants, but of Protestantism; she is not intolerant of Jews but of Judaism. For the individuals, for they have souls to save, the Church has all the love and affection of Jesus Christ Himself who died for them. She is as interested, too, in their material as in their spiritual welfare. But that does not mean that she must leave them under the false impression that their religion is Christ's when she is convinced that it is not, and never will be.

Christ thundered forth against sin, yet He was most gentle in dealing with sinners as the stories of the dying thief, of Magdalen, and of the woman taken in adultery show. Because He might give offense to Jews or Romans, because He might be misunderstood, because the "Liberals" of His day would have wished Him to be conciliatory, He did not swerve one iota from the truth or from doing His duty and teaching His doctrines, hard as many of them were for His hearers. And so His Church has ever acted, though it has sometimes cost her dearly, and though time and again certain even of her children looked askance at her for her conduct.

Catholics, then, are not intolerant of their fellowmen, of non-Catholics. It is in no sense Catholic practice, let alone

Catholic principle, to discriminate against any man or woman because of his or her belief, to refuse them employment on that account, to deny them a vote, to hesitate to mingle socially or fraternally with them, to exclude them from their educational advantages and the like. In businesses under Catholic management you will regularly find plenty of non-Catholic employes; in Catholic households you will frequently find non-Catholic help; in what are often spoken of as "strong Catholic" political districts you will not uncommonly find that non-Catholic candidates for office are elected over Catholic opponents; in our Catholic schools in the country you will find any number of non-Catholic students. Our churches are always open to non-Catholics. Our retreat-houses frequently have as their week-end guests non-Catholics. Our charitable organizations, hospitals, orphanages and the like, all assist them in their needs. In fact, it is expressly provided in Canon Law that Catholic Bishop and pastors should consider even non-Catholics in their territory as in some way especially entrusted to their care by God.

But while tolerant in charitable and similar fields, Catholics are and must be, as we said, intolerant of religious error. Protestants who accept the fundamental dogma that each man may interpret Scripture for himself, and the principle that there is no Divinely constituted infallible spokesman in religious matters, need not, in fact should not, assume an attitude of intolerance of Catholicism, but Catholics must anathematize their heresies and errors.

Protestant Position

Some years ago, discussing this subject in the *Month*, the Rev. Joseph Keating, S.J., contrasted the positions of Catholicism and Protestantism in the following passage:

> We must admit, then, that the conscious possessor of religious truth must be intolerant of religious error, otherwise he would deny his own faith and equate certitude to mere opinion.
>
> But, we may be asked, is that any reason why such a man should make his own convictions the standard of orthodoxy and compel or persuade, if he can, his neighbor to share them? And if not, what excuse can be offered for that arch-persecutor and prose-

lytizer, the Catholic Church? Here it becomes important to define more closely what persecution and proselytism mean. Is all application of physical force or material penalties with a view of causing or preventing or punishing change of religious belief necessarily to be called persecution? And is the word *proselytism* applicable to every endeavor to induce others to change their faith for ours? Neither of these questions can be answered in the affirmative unless we are prepared to say that God never delegates His rights over conscience to men—an idea which the whole conception of the Catholic Church denies.

It is on this point of primary importance that the Protestant view differs from ours. By their position they are compelled to look upon the Church as a human institution with no Divine commission to instruct and guide the world in religious matters and no Divine guarantee against failure in her office. . . . We maintain that there is evidence to show conclusively that Christ established an infallible Church to endure till the end of time, to perpetuate the work of the Incarnation, to instruct and direct the consciences of men in matters of faith and morals, to judge, remit and exact penalties for sins committed, and to proclaim His message to all the nations of the earth.

Here, then, are two opposite convictions, both professedly based on historical investigation, and, therefore, on Protestant principles, both, if sincerely held, equally worthy of respect. How, then, do Protestants justify their assumption that their view is necessarily correct and ours necessarily wrong? It is a case of reason arrayed against reason, and there is no arbiter on earth to decide. Surely, toleration is the only rational attitude for them to adopt, unless they wish themselves to claim the prerogatives they deny to Catholicity.

It is otherwise with the Church. It must be otherwise with an institution which claims to be the abode of the unerring Spirit of God. According to her Founder's command, she must teach His doctrine always and everywhere—woe to her if she preach not the Gospel; she must teach as He taught "with authority"; she must condemn as He did all who consciously owe and refuse her obedience. . . .

We have seen that if tolerance means the refusal to give religious error the same consideration as truth, Catholics must be intolerant in their thoughts. On his own principles the Protestant can only say of his religious beliefs: "I hold this for certain. My reason tells me you are wrong in holding the opposite. But, after all, you *may* be right, for subjective impressions are not infallible." But the Catholic states his position thus: "I am certain of this on the strength of God's word. In holding the opposite you cannot possibly be right." So much for mental attitude.

Catholicism and Protestantism Contrasted

Obviously in this matter of tolerance the attitude of the Church is decidedly at variance with the position of non-Catholic bodies. The latter, for the most part, make pro-

fession of being absolutely tolerant, dogmatically and personally. Their principles that one religion is as good as another; that all the so-called Christian denominations are doing Christ's work; that the Golden Rule is the great norm of human conduct; and that the all-embracing slogan of the fatherhood of God and brotherhood of man supplies a basis for a common religious understanding, would naturally lead to the inference that Catholics should be unhampered in the profession and practice of their faith.

In the history of the country the Protestant Know-Nothing, A. P. A., and Kluxer movements have all given the lie to this non-Catholic profession of faith and boasted code of toleration. Today we have respected citizens, presumably one-hundred-per-cent Americans, of the type of Mr. Charles C. Marshall and Senator Thomas Heflin openly charging that Catholicism is a danger to the Republic and using their talents and their influence to rouse the country against what they consider the Catholic menace. There are individuals and corporations in the United States at present that live and wax rich on the anti-Catholic propaganda they broadcast on the platform, in the press and over the air. Book-publishing establishments which because of the professed religious and political creeds of their executives should be altogether tolerant of the Church, lend themselves without scruple to the printing and circulation of volumes whose only purpose is to stir up anti-Catholic hate and animosity. It would seem that members of any religious group, Episcopalians, Presbyterians, Methodists, Baptists, Mormons and Quakers, may all lead their religious life without let or hindrance, without criticism or discrimination, but let there be question of a Catholic and he is *prima facie* suspect as dangerous to the Republic.

On the other hand, Catholicism frankly states its position regarding toleration to the world and in practice abides by its protestations. It proclaims that dogmatically it is not and cannot be tolerant; one religion is not as good as another; there can be no compromises in principles that touch faith and morals. At the same time it most emphatically proclaims that other men are to be permitted to follow out their conscientious beliefs untrammeled, accountable not

to man but to God for the faith that is in them, and that they may not be discriminated against precisely because of their religion. In consequence, as occasion arises for the exercise of works of mercy and charity, corporal or spiritual, by Catholics towards those not of their Faith, they are not wanting. I dare say that no Catholic hospital and no Catholic relief home ever turned away a man or woman in distress just because they were not of the Faith. Without doubt were Franklin Ford or Thomas Heflin to be in need of food, lodging or medical care, though God forbid that they should be, there isn't a Catholic institution in the country that wouldn't welcome the opportunity to serve them with the same zeal and charity that the most devoted Catholic might have reason to expect.

On principle, then, the Church must discourage her children from marrying outside the Fold because of the risk to their faith and the danger for any children that may be born. On principle, the Church must prohibit attendance at and participation in false and heretical religious services. On principle, the Church cannot countenance education for her children without God and divorced from religion. On principle, the Church cannot be indifferent to what the Faithful read for the cultivation of their minds, or to their moral standards. On principle, Christ's Church cannot shift its Creed or its moral principles with every changing wind. What is false she cannot call true any more than she can call the day, night, or the sun, the moon. When she staunchly and intolerantly, if one insists on using the deceptive word, combats falsehood and champions truth, when she staunchly and intolerantly decries neo-paganism and extols virtue, she but follows the commands and examples of Christ. And if men are honest and unprejudiced, they must acknowledge that she is doing the right thing. At all events, on that account, Catholics have nothing to blush for or apologize for. There is only one thing that must ever shame them regarding their religion, and that is that they personally fail to measure up to its ideals and live as it demands them to.

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Is the Church Arrogant?

IN another pamphlet[1] we asked ourselves the question, "is the Catholic Church intolerant?" Briefly, our answer was yes and no:—yes, so far as faith and morals are concerned; no, on every other score. Assuming the correctness of the claims of Catholicism to be the one true Church of Christ, logically she cannot put up with religious dogmas and doctrines at variance with her own and must be intolerant of every other creed. On the other hand, precisely because her one reason for existence is to apply Christ's saving graces to all mankind without exception, she is not and may not be intolerant of any person or individual. With that simple distinction the question is answered.

What is popularly referred to as the Church's intolerance is, when rightly understood, but the honorable fulfilment of her Divine mission and a failure basely to swerve from the path of duty. Because she is the custodian of a set of unchangeable principles, because she has no authority to substitute human vagaries for the infallible truths revealed by the Man-God, because she cannot compound with error, doctrinally or morally, she may not be a "Liberal." This, however, far from being anything for Catholics to be ashamed of or offering reasonable grounds to those outside the Fold for fault-finding, is a glorious tribute to her perpetual indefectibility.

A further popular contemporary charge against Holy Mother the Church is that she is arrogant: she makes claims for herself that no other institution on earth has ever made. There are many counts to the indictment.

The Charge

The Catholic Church, we are told, claims that she is the only true Christian Church; that all others, so-called, are

[1]This is the second of a series of pamphlets by Father Lonergan under the title, "The Modern Indictment of Catholicism." The others are: I. Is the Church Intolerant? III. Is the Church Un-American? IV. Is the Church Officious? V. Is the Church a National Asset?

false. The Catholic Church claims that she is infallible; that the Pope, her Head, is Christ's Vicar and, in his official capacity, also infallible in matters of faith and morals. The Catholic Church claims that outside of her there is no salvation. The Catholic Church claims that her priests can actually forgive sins, and change bread and wine into the sacred Body and Blood of Christ Jesus. The Catholic Church claims that she has absolute control over Christian marriage. In fine, the Catholic Church claims that she is the ultimate arbiter of what men must believe and do to be saved.

Admittedly these are tremendous claims for any organization to make and non-Catholics feel that they are extravagant, that they can have their roots only in pride and arrogance. Arrogance, however, is an undue and unwarranted assumption of position or authority. Note those words *undue* and *unwarranted*. One is arrogant only when one makes groundless claims. Hence the fairness or unfairness of the anti-Catholic challenge hinges entirely on the further interrogatory, "Is the Church Divine or a fraud? Has she or has she not the powers she claims for herself, for the Pope, for her clergy?"

Is the Catholic Church, in the first place, the one true Church of Christ, to the exclusion of every other? Absolutely and categorically, yes: she certainly is.

Paganism and Judaism False

At the outset, so far as Paganism or Judaism being true religions are concerned, the weakness of their position is readily demonstrated. The one point to be established against them is the Divinity of Christ which they all reject. Is Christ Divine? Nothing is more indisputable.

To be certain that Abraham Lincoln was once President of the United States, or Napoleon Bonaparte Emperor of France, or Pontius Pilate Governor of Judea one has merely to inquire if there be any authentic evidence to prove that Lincoln, Bonaparte and Pilate respectively claimed those dignities, exercised the prerogatives of those offices, and were acknowledged as President, Emperor and Governor by their contemporaries.

Testing Christ's Divinity by these same norms we must as logically conclude that He is the Son of God. Opening the Gospels at random we note that Jesus Christ constantly arrogates to Himself Divine nature and Divine attributes —eternity, omniscience and omnipotence; that He vindicates His position by employing that Divine power and that Divine knowledge to utter a long series of prophecies and perform a variety of stupendous miracles; and that His very foes, to say nothing of His friends, confessed His claims. Yes, Christ is Divine, and with this fact established, the claims of Paganism and Judaism to being true religions must be thrown out of court.

At a luncheon meeting sponsored by the National Republican Club in New York City, in the spring of 1929, the question was mooted, "How can we have religious cooperation without uniformity?" In the course of the discussion a distinguished local Rabbi made a stirring plea for the Christian Churches to discontinue sending missionaries among the Jews to attempt their conversion.

"We leave you alone," the metropolitan press quoted him as saying, "and organized Christianity can leave us alone. I think the organized Church should leave every other Church more or less free. Let each one work out its own salvation its own way."

Certainly no Christian denomination that is sincere about its own beliefs, much less Catholicism, can fall in with such a suggestion. It matters not that the Jews "are not heathens, but a spiritual people with the highest ideals." Christ's mission was to establish a more perfect way of worshiping the Father and to give mankind a more complete revelation. In consequence Christianity may not be indifferent to the conversion of the children of Israel. It would be to ignore its commission to carry Christ to the world and to prove recreant to its duty.

Catholicism vs. Protestantism

When we pass from a consideration of Paganism and Judaism over to Christianity, Protestants and Catholics are agreed that our Divine Lord established some sort of a

Church. It is the Catholic position, however, that the Catholic Church is that Church; that the others are not the genuine article; that they are spurious. Certainly this is arrogance if those claims are groundless. Are they?

Obviously and even to one examining the problem superficially and cursorily, all the so-called Christian sects and denominations cannot be Christ's. Historically many of them did not appear till long after His death. As for their teachings, they are often mutually exclusive and contradictory, though truth is always essentially one. One Church, for example, teaches the immutability of dogmas, another denies it and stands for an evolution of dogma; one demands that the Christian Church have a hierarchy and a priesthood, another rejects these; one supports a sacramental system, another ridicules it; one stresses such doctrines as purgatory and hell, another repudiates them; one upholds honoring the Virgin Mother of God, another considers that honor a sort of blasphemy. And so with other things. The divergencies between them are many and marked.

It is the Catholic contention, justified by the Scriptures, Protestant as well as Catholic, and by the traditional practices of the first Christian centuries, that Christ entrusted to the Church which He founded a body of very definite doctrines and moral principles which were to be transmitted unimpaired to His followers until the end of time; that He gave that Church a very specific form of organization; that He instituted for it a complete sacramental system and a rather detailed program of worship. It is her further contention that today, as throughout the centuries, only she measures up to the Divine plans and specifications; that the others, whatever they be and however called, Presbyterian, Congregational, Anglican, Episcopalian, Lutheran and what-not, lack a Divine charter; they are not juridically linked up with apostolic times; they have not the earmarks of the genuine article; they are false.

Open Holy Writ and you will read such pronouncements as these from the lips of Our Divine Lord: "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God." "Whose sins you shall

forgive, they are forgiven them, and whose sins you shall retain, they are retained." "Unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you." "What, therefore, God hath joined together, let no man put asunder." "It is better for thee to enter into life maimed than having two hands to go into hell, into unquenchable fire, where their worm dieth not and the fire is not extinguished." Now, in all fairness we may ask, where today is there a Church that safeguards all these dicta, that teaches the utter necessity of baptism, that defends the Real Presence and the obligation of sacramental Communion, that upholds the absolute indissolubility of Christian matrimony, that maintains a tribunal to absolve from sin, that preaches the eternal terrors of hell? Where?

Outside of Catholicism the so-called Christian sects are well nigh in utter chaos. In a sermon at Lausanne the late Protestant Bishop Brent stated: "The Christ in one church often categorically denies the Christ in the neighboring church. It would be ludicrous if it were not tragic. The situation is suicidal."

Fundamentalism and Modernism

Nominally there are still amongst us all the old European varieties of Protestantism and some extra vintages of American growth. Practically, however, there are but two great camps in the churches, Fundamentalists and Modernists. Neither measures up to the Gospel test of Christ's Church. Both make total shipwreck of His religion. As a Protestant divine in Montreal admitted a couple of years ago, "Our divisions and bickerings are proof of the absence of the Spirit of Christ."

By teaching and upholding most extravagant theories based on a literal, private interpretation of the Bible, Fundamentalism makes Christianity look ridiculous. It ranges itself against common-sense and all scientific progress. The Dayton monkey trial that intrigued the country a few summers ago showed how silly the whole thing was. To maintain that Genesis limits God's creative work to one hundred and forty-four hours, in other words, that the six days mentioned in the Mosaic account were of twenty-four hours

each, is to make the inspired writer appear to talk nonsense, while to interpret the account of the heavenly Jerusalem depicted in the Apocalypse as literally one great jewel palace, or as one spacious orchestra pit or choir loft where everybody is harping on a harp or singing the newest songs, stultifies religion and converts the hereafter into a mere prolongation of our present materialistic existence.

Fundamentalism, however, even at its worst, at least supports some form of Christianity. Modernism, on the other hand, robs it of every vestige of Divinity. It makes Christ only man; Holy Writ, a collection of symbols; religion, an experience; faith, a sentiment; the story of Divine creation, a myth; miracles and the Virgin Birth and the Easter Resurrection, absurdities. This is no exaggeration. So-called Christian pulpits today re-echo the most startling and un-Christian principles and teachings, moral as well as dogmatic. We have such fads as companionate marriage condoned, and we have birth control and the new morality, or rather, immorality, advocated.

One has but to read the Monday papers for evidence of this. It is not so long ago that in a Methodist Episcopal Church in New York City the pastor, not satisfied with asserting that Christ was "physically the son of Joseph and Mary," most blasphemously made Him their illegitimate child, destroying at one fell stroke His Divinity and Mary's Divine maternity and virginity. Is that Christianity? Even the sixteenth-century iconoclasts never went that far.

In an otherwise convincing sermon on the Divinity of Our Lord, a Nashville Presbyterian robbed his whole talk of its efficacy by stating: "It may be as we go on that some day we shall discover the secret of the miracles and understand how Jesus in a very natural way healed the blind . . . but if we do the discovery will not take from Him His Godhead, for He never based His claims on the signs He performed." Is that Christianity? One wonders whether the preacher is ignorant that when Our Saviour was asked for a proof of His mission He answered, "The works [miracles] which I do give testimony of me." To take the miracles out of Scripture is to take away from Christ His Godhead, for He did base His claims to Divinity upon them.

Nor is the theology of a Methodist bishop any better when he is satisfied to assert that the Resurrection "is the only miracle that is indispensable to Christianity." What, one is tempted to inquire, of the Incarnation itself?

A Congregationalist tells his people: "The acceptance of a correct Creed cannot possibly be laid down as a condition previously required of those who seek to become Christians." Yet Christ most explicitly states that certain truths must be believed.

How far Modernists go is made plain by Dr. Donald McFayden:

> We can no longer entertain the conception of the Holy Spirit which the framers of the Creed undoubtedly held. . . .
>
> The Creed seems to teach that the flesh in which one died will be reassembled to form the resurrection body. . . . modern physiology has made it inconceivable.
>
> Finally it looks very much as if scientific history is going to force us to abandon our inherited notion regarding the manner of Jesus' birth.

Such instances might be prolonged indefinitely. There is an increasing number of ministers who conduct services at which no prayers are offered and where no reference is made to God. The old theological terminology is still employed but given a novel and figurative meaning. It was a Reformation slogan that the Bible was the one norm of faith. Today, we are told, it does not matter what one believes; it is what he does that counts. And, as regards Scripture, modern rationalism whittling away first one and then another part of God's word, has practically left nothing of the Bible but the covers. Tested by every doctrinal norm, contemporary American Protestantism fails.

Organization of Christ's Church

But Christ not only entrusted very definite doctrines to His Church to be propagated. He gave it also a very specific form of organization. It was to be hierarchical (having members of different ranks) not democratic; composed of a teaching body and a group to be taught. From among His intimate followers He picked twelve and to them He

gave the command, "Going therefore . . . teach ye all nations . . . teaching them to observe all things whatsoever I have taught you."

More than that. From among this little group he chose one, Peter, to whom He promised, "Thou art Peter and upon this rock will I build my church and the gates of hell shall not prevail against it, and to you will I give the keys of the kingdom of heaven," a promise He unquestionably fulfilled when after His Resurrection He commissioned him individually and personally, to feed the entire Fold, His lambs and His sheep. Moreover, Peter's Primacy was one not merely of honor or responsibility, but of jurisdiction, and from the first, as history unmistakably proves, he and others so understood it. Indeed it was this hierarchical organization and this Petrine Primacy that were to give Christ's Church the authority that would stabilize it.

Look around the world today, and where do you find a hierarchy as established by Christ? Where do you find a Primacy such as He established? Where do you find authority such as He established? Absolutely no place outside of the Catholic Church. Externally, Episcopalianism comes nearest to it, but it lacks that dependence upon the successor of Peter that Christ intended should characterize His foundation, and like the rest of the denominations has no recognized final authority to serve in disputes as a court of appeal and last resort for the truth. A wide divergence in its doctrines and the recent prayer-book episode in England, as well as the troubles inside the church between high churchmen and low churchmen, between Fundamentalists and Modernists in the ranks, clearly show this.

In New York City, for example, a fashionable Episcopal church uptown teaches one thing while in a downtown pulpit doctrines quite inconsistent are often taught, and there is no individual or group competent or courageous enough to settle the dispute. This is even more true with most of the other sects. Which one of them claims, let alone actually has, an authoritative teaching body that can definitely and categorically declare and in such a way as to carry conviction and gain the adherence of its members, this is right, that is wrong, this is true, that is false? Each

minister is practically a law unto himself. And he has to be if Protestantism would remain consistent with its initial foundation principle that the Bible is the sole norm of faith and that the individual is its authoritative interpreter.

Worship and the Sacraments

Moreover, Christ bequeathed to His Church a set form of worship and a sacramental system. Scripture and tradition make this clear. And where have we these things adequately and entirely outside of Mother Church—the Mass and the Sacraments? A small group of high churchmen affect both, though they lack a genuine priesthood with valid Orders, and though many of the brethren at best tolerate these "Romish" practices of the Episcopalian minority.

By every test—in her doctrines, in her organization with its hierarchical and primatial authority, in her worship and in her sacramental system, the Catholic Church fully and completely measures up to the plans and specifications of the Divine Architect who conceived her. In this she stands alone today and has ever so stood. Hence she is not arrogant when she claims that she alone is the true Church of Christ, and that every other so-called Christian denomination is spurious. Scripture and history both justify her claims and it is a strange but curious fact that none of the leading Protestant sects deny that she is truly Christ's foundation. Any one of them would be willing to admit her to their unity tomorrow. At most they maintain that she is not the only true Church.

Infallibility

A second count in the indictment of arrogance against Catholicism is that without warrant she claims for herself and for the Pope infallibility. Now this charge will not stand a logically critical test any better than the first. Holy Writ makes it patent that Christ linked up salvation with the acceptance of His teachings. For all time His doctrines were to be passed on to mankind. But without some Divine safeguard human fallibility would have gone astray

in transmitting those teachings. Therefore, He had to make His Church infallible. And he did this when He promised that He would be with His Apostles in the fulfilment of their mission all days even to the consummation of the world, and again when He assured them that the Holy Spirit, the Spirit of Truth, would abide with them forever. And what He promised all, He promised in a very special way to Peter. Against the Church builded upon him, the rock, Christ guaranteed that the gates of hell should not prevail. Peter it was who was to confirm the brethren themselves in their faith.

The Catholic Church is not arrogant, then, when she maintains that it is impossible for her to teach error, doctrinal or moral. Were she capable of erring Christ Himself would be a liar. The Faithful, even though sometimes they may not fully understand the Church's pronouncements, unqualifiedly accept them because they know she cannot lead them astray. They seek explanations for her teachings and to have reasons for the faith that is in them; but that is all.

When the Church says that the Virgin Birth or the Immaculate Conception or Transubstantiation or original sin are revealed truths they unhesitatingly assent because she is the channel through which God speaks to them. When the Church tells Catholics that divorce is sinful, while they may not like the decision, they cannot, Protestant-like, set up their judgments in opposition and say, it is not, and not sin. When she says, as she has time and again, that artificial birth control is intrinsically immoral, while to abide by that judgment may entail personal hardship or inconvenience, they cannot question her decision and remain loyal Catholics.

Outside the Church No Salvation

Are Catholics arrogant when they claim that outside the Church there is no salvation? Not at all. Christ Himself stated this truth in unmistakable language. "He who is not with me." He said, "is against me." And of His Apostles, His official teachers, He said, "He that heareth you heareth me and he that despiseth you despiseth me."

This does not mean that we Catholics anathematize and damn to hell anyone who differs from us in our belief. There are good non-Catholics, very many of them, who will reach heaven, but it will not be because they are Lutherans, Baptists, Presbyterians, Episcopalians, or the rest, for those are not titles to heaven, but only because of their good faith; because they belong, if not by external profession, at least implicitly, in spirit and by baptism, to Christ's true Church. Protestantism gives one no more right to heaven than a Lackawanna or Southern Pacific railroad ticket gives one a title to a ride on a Santa Fe or a New York Central train. If the Church is not Christ's it will no more conduct me to Him than a north-bound train at Buffalo will land me directly in New Orleans.

Protestantism simply does not lead to heaven. It has not the light to show the way; it has not the sacramental helps to carry one along; it has not the key to open the gate. It was to His Apostles, not to Luther, Calvin, Huss, Knox or Cranmer that Christ said, "You are the salt of the earth and the light of the world." It was to them He entrusted the administration of His Sacraments through which grace flows into men's souls. It was only to Peter and his successors that He gave the keys of the kingdom.

Penance, Holy Eucharist, Matrimony

There is no arrogance or unwarranted assumption of authority by the Catholic Church when she maintains that her priests can forgive sins or convert bread and wine at Mass into the Body and Blood of the Saviour. Open the Gospel of St. John and read his narrative of the events of the first Easter night. The Apostles are gathered together and of a sudden Christ stands in their midst and after greeting them He breathes on them and says, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them and whose sins you shall retain, they are retained." If that be not a commission to absolve as the Church through the ages in the exercise of the sacrament of Penance has understood it, then words mean absolutely nothing. Christ does not say that His priests may declare forgiven

what He forgives or that they may beg forgiveness from God for sinners, but categorically, what they forgive He forgives, and what they retain or refuse to forgive, He retains in heaven.

The same holds with regard to the changing of bread and wine at Mass. After effecting this very thing at the Last Supper, Christ commanded His Apostles, "Do this in commemoration of me," and both they and He, as the history of the apostolic times and the early Church demonstrates, clearly understood that these were not personal prerogatives but privileges to be handed on to their successors, for they were meant for the benefit of the Faithful for all time.

The same may be said of the teachings of the Church with regard to matrimony. They are not arrogant. By the mere fact that Our Divine Lord raised marriage to the dignity of a sacrament and made it a religious rite and a holy thing, and gave it a supernatural significance, of which, as St. Paul says, His union with the Church is the symbol, He brought marriage under the wing of the Church. As far, therefore, as wedlock between baptized Christians is concerned only Christ's Church has anything to say about its validity or invalidity, its lawfulness or unlawfulness; only she can make impediments, only she can adjudicate disputes and decide doubts.

The State can regulate its civil effects, but it cannot touch the essence of the marriage contract or modify its nature or tamper with its unity or indissolubility. So far as sacramental marriage is concerned the State has absolutely no power. What God hath joined together, Christ says, no human power may put asunder. The State may go through the external process of divorcing and remarrying Christians, but in the tribunal of conscience and before God, it is an empty formula, mere dramatics, comedy or tragedy as you like.

Summary

Let us sum up briefly what has been said to meet the charge of arrogance against Catholicism, so that you may see the logic of the position of the Church and grasp the objective value of the arguments.

I have listed five distinct counts in the indictment of arrogance against the Church. I reminded you that arrogance can only be charged if claims are unwarranted.

She claims in the first place that she is the only true Church. She substantiates that claim by proving that by contrast with other so-called Christian sects she alone measures up to the Divine plans and specifications as they are drawn in Holy Writ—in doctrine, in hierarchical organization, in worship, in a sacramental system.

She claims, secondly, that she and the Pope, her visible Head, are infallible. Even apart from the Gospel commissions her very nature demands that this should be so in order that each successive generation might have a guarantee that they were getting Christ's undiluted doctrine. In addition, however, there are the actual promises that the gates of hell should not prevail against her, that the Holy Spirit should guide her, that Peter should confirm his brethren, and so on.

She claims, thirdly, that outside of her there is no salvation. This follows because the means to salvation are hers only: others cannot give what they have not.

Fourthly, as for the priestly powers of forgiving sin and Transubstantiation, they are clear from Scripture.

Finally, as for sacramental marriage and her exclusive authority over it as against the State, it flows from the general principle of rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. The Sacraments are not Cæsar's!

The Catholic Church does make tremendous claims, but not a single one of them is arrogant or unwarranted, for she has a Divine charter, a Divine commission, Divine promises, Divine prerogatives, Divine guidance. Let the world indict us if it will, and libel and slander and calumniate our claims. Christ Himself foretold that His Church would be the butt of opposition. There is nothing to fear from the persecution of men. Rather Catholics should be proud that they are members of the true Church. At the same time they must not disdain those not of the Fold. Rather let us pray that they may come to share our privileges.

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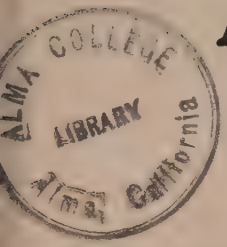
The Modern Indictment of Catholicism—III

Is the Church Un-American?



By
WILLIAM I. LONERGAN, S.J.
Associate Editor, "America"

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Is the Church Un-American?

DURING the last twelve months and more the public press has been devoting a good deal of space to discussing the question whether or not Catholicism is in harmony with the American spirit, its ideals, traditions and Constitution. True, the loyalty of Catholics individually is not usually challenged, but the Church is suspected. In some quarters it is being represented to the nation as necessarily un-American and antagonistic to everything the word *American* stands for. It is flaunted in our faces that notwithstanding our civic conduct, actually and in reality merely because we subscribe to the doctrines and obey the authority of the Church, we Catholics cannot be wholeheartedly and one-hundred-per-cent American.

The unfortunate thing is that the charge is made not only by the ignorant or the bigoted, but by a goodly number of well-meaning and apparently sincere men and women. The accusation which is neither fair nor true cannot be glossed over in any study of the modern indictment of Catholicism.[1]

Needless to say, when we are defending Catholicism against the charge of un-Americanism, we are not defending Catholics individually. Unquestionably there are Catholics as there are Protestants, Jews, and pagans, who in their private lives fail to measure up to the ideals of patriotic living. Our Federal and State penitentiaries witness that. But the problem is not whether the Catholics, Brown, Smith and Jones, are or are not loyal to the Government, but whether the Catholicism they profess is out of harmony with its principles so that their religion is really the basis of their disloyalty.

Needless to say, too, when we are defending Catholicism

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as in no sense antagonistic to what is understood by the word *American*, we are not answering the query, "Is the Church un-American in the sense that she is not merely a national church, or that she has not the same form of government as the American commonwealth?" Obviously the Catholic Church is a supra-national, a universal, not a national religion; her very name means that: and as for her government, she is not a republic. The question is, "Does she fit in, is she adapted to our country, as other religions are?" And we answer most emphatically, yes.

What Does "American" Mean?

In our discussion we use the term *American* in its undiluted Constitutional sense, as the Founders of this Republic understood it, as a word that stands for the best in democracy and in the safeguarding of personal, civil and religious liberties. There is a good deal that goes by the name *American* today, that is absolutely counterfeit, that is not the genuine article, that does not ring true. With these things we may say that the Catholic Church is pretty much out of harmony.

The K. K. K. is referred to by its defenders as a great American ideal: well, if it is, then Catholicism is un-American. Education without religion is often referred to as something characteristically American; if it is, then, again, Catholicism is un-American; the whole educational system of the Church is a forceful repudiation of the principle it implies. The spirit of the religious lobbies in our national and State capitals is often referred to as ideally American; if that is the true American spirit, then once more, Catholicism is un-American. Indeed quite often the charge of un-Americanism levelled at Catholicism is based precisely on the fact that the Church does not measure up to the notions of the busybodies who organize for this, that and the other thing, and almost prostitute the epithet *American* by including it in the title of their organization.

So far as all these people and movements are concerned, Catholicism does not shame to plead guilty to being un-American. But that is not the present issue. The question

is whether or not the Catholic Church, the Catholic religion, is out of harmony with Constitutional Americanism. Literally, of course, she is not, for the Constitution guarantees the free exercise of religion to every man and so far as the letter of the law is concerned Catholicism measures up to it. But what of the spirit of the Constitution? Is or is not Catholicism in accord with it?

Catholic Philosophy of Government

At the outset it may be profitable to remind ourselves what Catholic philosophy and theology hold about the nature of government and the duties of citizenship, irrespective of time, place and nationality.

The Catholic Church has quite a definite theory regarding civil society. Briefly, she teaches that civil society is the logical outcome of natural human tendencies. It is not something that has grown out of a pre-historic social contract. The germ of society is in the nature of man, given him by the Creator. He is essentially a social being. Hence the State whatever its form, and even though it have its artificial elements, fundamentally and radically derives from the Author of nature, God Himself. Now essential to the realization of its end, which is the procuring of the common good, is sovereignty or political authority. This is as natural as the State itself and consequently, like it, is also ultimately derived from God, though, as most Catholics hold, indirectly and through the people. It is for this reason that all legitimate civil authority is said to come from Him. That the sovereign power take this or that specific form, monarchic, democratic or republican, is a matter of human devising and arranging, but once settled and its officials selected, the Government is entitled to loyalty, respect and obedience, and its laws constitutionally enacted bind all subjects to whom they apply.

In this theory patriotism is a virtue to be fostered as much as any other social virtue, and men must be prepared if needs be even to shed their blood in defense of their country. It would be an altogether un-Catholic principle for one to say, as some of our radical Pacifists say,

"Under no condition will I ever bear arms on behalf of or in defense of my country." If the war which one's country is waging is a just one (and there is such a thing as a just war) and she needs my assistance to defend herself, then from the Catholic viewpoint my patriotic duty is clear.

The Theology of Citizenship

This practical obligation of loyalty to Government which is a dictate of sound philosophy, Christ Himself has, so to say, ratified and sanctified. He expounded His theory of government and citizenship in a nutshell when He laid down the general principle, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." He lived up to it in obeying His country's Roman masters from the cradle to the grave. He was born in Bethlehem precisely because Mary and Joseph pursuant to a decree of the Roman Emperor had gone down there from Nazareth to be enrolled. He paid the prescribed tax, though He had to perform a miracle to get the wherewithal to do it. He allowed Himself to stand for judgment before the tribunals of both Pilate and Herod. In this connection it may be noted that when the self-complacent Governor rather preened himself on the power of judgment which he enjoyed and said to Him, "Know you not that I have the power to deliver thee up and the power to release thee?" even while Jesus obeyed and revered him, He taught him a lesson on the origin of that power by saying most authoritatively, "You would not have any power if it were not given you from above."

Ideals of government and citizenship similar to Christ's are emphasized by St. Paul in his letters to his first Christian converts. He bids them obey their temporal rulers according to the flesh with fear and trembling in the simplicity of their hearts, as to Christ "not serving to the eye as it were pleasing men, but as the servants of Christ doing the will of God from the heart, with a good will serving as to the Lord and not to men." And he, too, practiced what he preached. He was proud of his Roman citizenship; he

was inflexible in upholding sovereign authority; he was ever loyal and law-abiding.

From the first century to our own the Fathers and Doctors and theologians of the Catholic Church have repeated the injunctions of Christ and His great Apostle for each succeeding generation of Christians, and today every Catholic knows just what his relations to the State are, and just what the State has the right to expect of him.

We Catholics, then, believe that civil authority whatever its form, comes ultimately from God, and that for that very reason we owe our governments, whether we be ruled over by a czar, emperor, king, president or governor, the fullest civic allegiance. This is our theory of Statehood and of our civic duties, and to it every faithful Catholic fully subscribes. Theoretically, certainly, there is nothing un-American in this. Indeed, there is nothing more thoroughly American than this, and we may say without fear of honest refutation that no religion propounds a fuller, saner or more adequate patriotic program.

Practical Catholic Loyalty

But Catholic loyalty to civil authority is no dead theory. To say nothing of the rest of the world, in the United States from the days of the earliest Catholic settlers until today, it has never been proved that in any place or at any time the Catholic Church has followed any other policy in practice, or has in any way hampered our Governments, State or Federal, in their legitimate functioning. Rather she has ever shown herself a potent force in constructive civic upbuilding, fostering the highest spiritual, moral and cultural ideals, and helping not only her own but those of other faiths to their realization. She has been a great bulkward of liberty, of morality, of education, of social improvement and it was from her that the first colonists got their primer lessons in practical religious toleration.

Catholics have filled with credit some of the highest positions with which their fellows could honor them. Two of them have been raised to the judicial ermine in the United States Supreme Court, both of them Chief Justices, Roger Taney and Edward D. White. The first Governor

General that she appointed to the Philippine Islands was a Catholic, the Hon. James F. Smith. Catholics have served in her legislative assemblies from Charles Carroll in the Continental Congress right on down to the last session, in which there were five Catholic Senators and thirty-five Catholic members of the House of Representatives.

In the various States the same story has beeen repeated and men and women of no creed and of every creed have by their attitude at the ballot box indicated that they had no fear in entrusting their local governmental authority to distinguished Catholic citizens. Massachusetts, a traditional Protestant stronghold, did not hesitate to elect the Hon. David I. Walsh her Governor before her electoral vote sent him to Washington, and in the State of New York, anything but a Catholic State so far as the religious affiliation of the majority of its citizens is concerned, for several years the Chief Executive was another Catholic man, whose loyalty to his oath of office, despite his professed allegiance to Rome, not even his bitterest political foes dared challenge.

Nor have Catholics served their country only in time of peace. From the War of Independence on, and especially in the world catastrophe in which we were embroiled a decade ago, Catholics contributed their full quota of heroic and self-sacrificing men and women who have been ready to spend themselves for the country. The Census Bureau reported in July, 1918, that Catholics constituted just under seventeen per cent of the population. The latest reports would seem to show that Catholics constituted slighly more than this percentage of the new national army. No national crisis, civil or military, has ever found them wanting in loyalty and patriotism. When a change in the personnel of our Federal Government takes place in Washington, no change takes place in either the Catholic theory or practice of patriotism and when Mr. Herbert Hoover took his oath of office and became the thirty-first President of these United States, nearly twenty millions of Catholics from the Atlantic to the Pacific unreservedly offered him the same loyal allegiance they have shown his every predecessor from Washington to Coolidge.

Catholic Patriotism Queried

Yet with all our theoretical protestations and all our practical demonstrations of patriotism through the history of the American commonwealth, the suspicion of disloyalty and un-Americanism remains, and a campaign of whispering is indulged in that would set our fellows against us as traitors on principle and at heart to everything we externally profess to be civilly, politically and patriotically pledged to. There are those even among Catholics who would probably question my statement about these suspicious and whisperings. But they are either ignorant or dishonest. Through the press, on the platform, in the air, in the very halls of Congress, our patriotism is assailed by most damaging calumnies and that not always by irresponsible morons, but by men and women who because of their educational opportunities or the positions they hold should be presumed to know better.

Like the indictments of intolerance and arrogance which other pamphlets in this series have discussed, that of un-Americanism includes many distinct counts. Substantially, however, we are told that there are three chief charges against us. We are accused of having a dual allegiance; our Church is said to aim at dictating political policies and at bringing about a union of Church and State; and, finally, the Church is challenged for its opposition to the public schools. There are points of lesser moment, mostly, however, when analyzed but different phases of these three fundamental calumnies.

The Dual Allegiance of Catholics

Have Catholics a dual allegiance? Yes. The fact is not in question. We do make a double profession of unqualified loyalty to the American Constitution and to our Holy Father the Pope. But not every dual allegiance is to be condemned. All men have very many claims on their loyalty. Many a man has attended two or three colleges and is a faithful alumnus of each; many a man has membership in two or three social or commercial clubs and

finds no difficulty in adjusting himself to their demands. Many a man is an Elk and a Knight of Columbus, a Holy Name member and belonging to the American Legion. It is only when there is some essential antagonism between two people or institutions that a dual allegiance implies a contradiction. A man cannot at the same time profess loyalty to the Democratic and Republican platforms, to the Prohibitionist and anti-Prohibitionist movements, to Protestantism and Catholicism, for the ideas are mutually exclusive. To attempt such a combination would be like attempting to walk north and south simultaneously, and it just can't be done.

But there is not the shadow of incompatibility between the fullest allegiance which we Catholics pay to the Church and her Government, and to our country and its Government—and this applies to Catholics of any and every nation. The two societies, Church and State, have been established for distinctly different purposes, and employ distinctly different means to attain their ends. The Church is a spiritual society; the State a civil society. The Church is directly concerned with the welfare of men's souls and the future world; the State with men's material interests and this life. The Church is a religious body; the State political. Both are complete and perfect in their own lines; neither is above the other, as neither is directly dependent on or subordinate to the other. They run along, so to say, on parallel lines. They complement each other. They are meant to help each other, just as in a great commonwealth charitable, political, scientific, educational and commercial organizations, if they function properly and do not overstep their purposes, all help toward a fuller civic and social life. There is no more difficulty about Catholics harmonizing the allegiance which they profess to their religion with what they owe their country than there is for non-Catholics.

Churchmen and Patriots

In the concrete four men stand out today as preeminently representing the Church in this country because

they are officially Princes of the Holy Roman Church, their Eminences the Cardinal Archbishops of New York, Boston, Chicago and Philadelphia, yet there is not one of them who, in the community in which he resides, is not a real civic asset, standing for law and order, for loyalty to the flag and to the country, for social and civic betterment, and for the defense of Constitutional principles. Only a downright bigot would exclude any one of the four from the ranks of our genuine one-hundred-per-cent Americans. And what is true of them is true of their predecessors in the cardinalitial dignity. The country never had a better citizen than the late Cardinal Gibbons, yet there was never a more loyal or devoted son of Holy Mother the Church. For well nigh fifty years one President after another was Cardinal Gibbons' personal friend and practically everyone has left on record a tribute to his patriotism and to his splendid personal worth.

The Head of the Church an Alien

It matters not that the head of our Church happens to be a foreigner. Tomorrow he could be an American. However, the national origin of the Holy Father does not alter the relations of Catholics to the American commonwealth. There are Americans in this country members of Greek and Oriental churches, the head of whose religion is equally a foreigner, yet their political allegiance to the United States is practically never questioned. The Salvation Army is as verily a religious as it is a philanthropic organization, and is the loyalty of its members to the United States mooted just because its Commander in Chief is a subject of His British Majesty?

The Temporal Sovereignty Scare

It matters not either that the Papacy lays claim to temporal power and the Pope maintains that he is a temporal ruler, for the temporal power of the Pope is not a geographically universal power like his spiritual sovereignty. The Holy Father claims political dominion nowhere except in

the small stretch of territory known as the Vatican State. Up to the time of the signing of the agreement between Cardinal Gasparri and Premier Mussolini on February 11 of this year, he laid claim to all the territory known in 1870 as the Papal States and unjustly taken from him at that time by the Italian Government. In the new treaty between the Quirinal and the Vatican the Holy Father renounced his title to most of that territory, so that though his temporal sovereignty remains, its geographical limitations have been considerably diminished. His political subjects number at most about 200.

As temporal ruler, in the capacity of a temporal sovereign, even in the palmiest days of the Papacy, no Pope ever maintained any claim to the direct civil allegiance of Catholics throughout the world, or those who were not citizens of the Papal States. The few Catholics who may be in the Vatican State, juridically owe the Holy Father both a spiritual and a political allegiance, for he is both their King and their Bishop. The rest of the Catholic world owes him only spiritual allegiance and he and they know it well. The temporal and spiritual offices of the Pope, though vested in the same person, are absolutely distinct and divisible.

The Italo-Papal Accord

Of course the recent Italo-Papal accord is occasioning much ignorant and bigoted comment in various quarters. In a New York Methodist church the reverend pastor was quoted as saying in the pulpit that the signing of the pact between the Cardinal and the Premier was most unfortunate.

> It is contrary [he said], to the program of allowing each "faith" to win its own way without external aid, not to say force . . . Why, then, should a head of a spiritual organization seek an earthly throne with exemption for Church dignitaries from current civil law? . . . Can the Catholic Church escape a real charge of that sort [interfering in politics] when the Pope demands a position as head of a secular Government which will give him a legal seat at every conference of nations and logically require our Government, as well as others, to receive an Ambassador at Washington and to

send one to Rome? . . . We can only hope that this apparent grasping at secular power by the head of a church will have no imitation here.

To any one even superfically familiar with the state of the question, everyone of these remarks is false. One is strongly impelled to suspect their sincerity.

What right has anyone to imply that in consequence of the treaty Faith is going to win its way any place by force? The speaker assumes that the accord was making the Pope what he was not before, a temporal sovereign. It is merely an acknowledgment of his claims, not the creation of any new status. The Italian treaty actually excludes the Holy Father from conferences of nations and as for an exchange of Ambassadors between Washington and the Vatican, well we have had an Ambassador there before, and no Papal flag waved in consequence over the White House. Moreover, if European and South American nations have no hesitancy about having Ambassadors at the Vatican, and about twenty-seven nations are now diplomatically represented there, what has the United States to fear?

A writer in the correspondence column of a New York paper, who bears the name of a distinguished American family, taking exception to the accord as a retrogression on the part of Italy to what he calls "the old days of medievalism" and branding it as "utterly subversive of every principle of civil and religious liberty as we understand them and to evince a religious intolerance on a par with an age of unhappy memory and that all enlightened people who have more regard for the welfare of humanity than for the aggrandizement of any particular religious organization has hoped was gone forever," added: "The Pope is now a temporal as well as a spiritual sovereign," as if he hasn't been a temporal sovereign for over a thousand years. "Catholics the world over owe him allegiance in both capacities." While the writer cannot be called an intentional calumniator, for he may be merely ignorant, the statement can be categorically denied as absolutely false. "How," he asks finally, "will they reconcile the incompatibility of their duty and allegiance to an alien and foreign temporal sovereign to that they owe their respective

countries?" The fact that the Pope is a temporal sovereign, the fact even that Italy has come to recognize that position, is absolutely irrelevant to the question of any Catholic's American allegiance. The accord with Italy has not affected it one iota.

War with the Vatican

It is equally irrelevant, though those who call Catholics un-American make much of the point, that just because the Pope is a temporal ruler a crisis could arise between him and our Government that might test our allegiance. The whole thing is an idle speculation. The possibility is as remote as that the United States will go to war next week with the little, insignificant principality of Monaco or with Switzerland. Besides, have we not been promised that the Kellogg Pact is going to make war impossible for the world?

But even assuming the fact of a crisis between Washington and the Vatican over some temporal diplomatic problem, what would we Catholics do? We would do just what the Church herself tells us to do, following Christ's own dictum: we would render to Cæsar the allegiance that is his. A war between the Vatican State and the United States would not mean that Catholics in this country would have to fight for the Pope against America. When in olden times the Papal Government, as sometimes happened, was at war with various other European Governments, even Catholic Governments, the Catholics in those countries were able to shoulder arms in defense of those Governments, some of them violently anti-Catholic. They did not have to join the Papal troops against their countries.

A Dual Political Allegiance

Incidentally in this whole matter of a dual allegiance there is a point that very many overlook. We all have a dual political allegiance. As citizens of the respective sovereign States of New York, New Jersey, California or Nevada, we owe our respective Governments complete and

absolute loyalty. By the peculiar disposition, however, of our country, we are simultaneously citizens of the federated United States, and owe the Government in Washington also full and unqualified loyalty. Is there any inconsistency in these two allegiances? Theoretically, there should not be and practically there is not. The reason is because they are not mutually hostile and antagonistic but complementary.

Could there be antagonism? Not so long as each tends to its own business. Absolutely speaking, however, there could be. That is just what happened to cause our Civil War. In that day the people had to choose between their dual State and Federal allegiance, and should there be a repetition of the problem of States' rights against Federal rights, the choice would have to be made again. That remote possibility, however, offers no reason why here and now anybody should question one's allegiance to New York, New Jersey, California or Nevada, respectively, and to the United States.

Now, if it is not incompatible for a citizen of California or of New York, with political allegiance to the Constitutions of those respective States, to give political allegiance simultaneously to the Federal Government and the Constitution of the United States, it is not inconsistent for Catholics to profess spiritual allegiance to the Vicar of Christ, the while they give political fealty and loyalty to the Government at Washington and the Governments in Albany or Trenton or Carson City or Sacramento.

Deciding a Conflict

But it is urged that however much we speak of Church and State being independently sovereign, in a conflict the Church would claim the right of deciding the issue. Mr. Charles C. Marshall in his controversy with Governor Smith made much of that point. Theoretically that is true, but properly understood, it carries no implication that the State is directly subordinate to the Church. It flows from the fact that the spiritual and eternal are above the material and temporal. Somewhat the same would occur in a dispute between one of our States and the Federal Govern-

ment. It would be the United States Supreme Court which would decide the merits of the issue, not the Louisiana or Illinois courts, yet that feature would not reflect on the complete sovereignty of the respective States. Again, however, the question is purely speculative. The possibility of a conflict is as remote as the possibility of the enforcement of the Volstead Act or the Jones' Law, and judging by present forecasts that is never going to occur in our lifetime.

The whole question of a dual allegiance on the part of Catholics is a straw man. We have two allegiances but they are not antagonistic. In fact it is our proud boast that if Catholics practically live up to the demands of their religion, they will be better, not worse citizens. The reason is because their religion impresses very definitely on them their civic duties for which some day they will have to give as strict an account to God as they have to give of fidelity to their religious and domestic obligations. In the Catholic code if disobedience to the Holy See is a sin, so too is disobedience to legitimate civil authority constitutionally functioning.

Ecclesiastical Intrigues

The second count in the indictment of un-Americanism levelled against the Catholic Church is that she is said to aim at dictating political policies and at bringing about a union of Church and State. Again we can categorically and unequivocally deny the charge.

Separation of Church and State is a fact in this country. Free churches in a free State was one of the principles on which our fathers framed the Constitution and established our Government. Though neither irreligious nor atheistic, as the whole tenor of our State documents and national traditions shows, the American Government has no official ecclesiastical alignment and shows no preference for any denomination. Now there is not one iota of evidence that the Catholic Church or her Hierarchy or her people has ever attempted or is now attempting to disturb that situation.

Logically anybody who believes in Christianity must concede that theoretically and under ideal circumstances a people would be best served were its government officially and formally to cooperate with the Church established by Jesus Christ, for governments as well as individuals are amenable to His Divine jurisdiction, and the spread of His doctrines and moral principles is bound to be to the interest of the State. Our whole civilization is historically the outgrowth of the spread of Christianity. But such formal cooperation of Church and State is impossible where very large numbers of citizens have not a common belief, though as a fact it is had in England notwithstanding professing Anglicans are in the minority, and it will soon be had in Italy.

Union of Church and State

Even were the ideal realizable in the United States, it would not mean that churchmen would replace statesmen in government affairs and that civil and ecclesiastical authority would reside in the same individual or group, or be identified. Great Britain has union, so-called, of Church and State, yet the Archbishop of Canterbury is not the Prime Minister. Spain has union, so-called, of Church and State, yet the Primate of Madrid is not the Dictator. Even where established, union of Church and State merely means that the two work together for the common good. In the Middle Ages when union of Church and State was not uncommon, the Church authorities were not the rulers, nor the ecclesiastical government and the civil government identified. In this country there is not the remotest probability of a union of Church and State, and Catholics least of all are aiming directly or indirectly, openly or secretly, officially or unofficially to bring it about. This is proved by official documents in the pamphlet "The Church and Tolerance" (The America Press).

Neither are they aiming to dictate political policies. There is neither a Catholic party in the country, nor a Catholic lobby in Washington nor in any State capital, though some of them count a great many religious lobbyists and

even the national capital is not free from them. It would seem that some of those who most loudly raise the hue and cry of Catholics attempting to influence legislation in Washington are themselves the most grievous offenders and I doubt if it is an exaggeration to say that a good deal of legislation would be off our statute books today, and especially the Prohibition amendment, if it were not for the activity displayed by organized non-Catholic but professedly religious groups in the promotion of national and local legislation.

The Hierarchy and Legislation

As the guardian of faith and morals and for the guidance of her children, the Church and her Bishops will raise their voices for the enlightenment of the Faithful when politicians endeavor to foster legislation that impedes the free exercise of their religious or civil rights or lowers the tone of national morals, but in this no one has a right to criticize them. This is merely preventing evils, not fostering legislation. This is merely fulfilling a duty of good citizenship. Thus during the 1929 session of the Legislature in Albany, at a public hearing on a proposal to relax the New York State law on birth control, the Rev. William J. Duane, S.J., President of Fordham University, as spokesman for the Archdiocese of New York, openly opposed the measure as subversive of society because intrinsically immoral and irreligious, understanding by religion not the creed of any determinate church, but rather that solemn obligation binding the creature to serve his Creator which is imposed on every rational creature by the very nature of man. The birth controllers were not slow to raise the cry that the Catholic Church was interfering in politics, "repudiating by their conduct every utterance that had been emphasized by churchmen to the contrary during the recent Presidential campaign," though the measure was in no sense opposed because it was anti-Catholic but because it was legitimatizing an unnatural and vicious practice. If speaking up in defense of the morality of our people is un-American, then Catholicism is guilty, but that is to her praise rather than to her blame.

Converting America

It is true that the Catholic Church is out to bring every individual American into the Fold, just as she is out to bring the whole world to the feet of Jesus Christ. Though this ambition will never be realized, this is what she prays for, what she labors for, for it is Christ's will. Her aim is undoubtedly one Fold and one Shepherd. Should this happy event ever be accomplished in the country or in any State, naturally and automatically much of the pagan legislation that clutters our statute books would be replaced by Christian legislation but that would not be because the Church or the Bishops would be ruling the State or would have become the lawmaking body but because the consciences and ideals of the individual statesmen and legislators would have changed. Every religion thus indirectly affects the policies of a country but that does not mean union of Church and State, or that the Church is ruling the State. Certainly a group of law makers who were convinced that sterilization of the unfit, birth control or euthanasia were intrinsically wrong would never be expected to sanction them.

The Hierarchy of this country is not trying to unite Church and State or to get political power. Every Bishop in the country has all he can do to manage the spiritual affairs of his diocese. None of them is seeking any new burdens. All of them doubtless would wish to see a higher practical civic life among our people, but that is a desire they share in common with every patriotic citizen.

On the other hand, however, it might be noted, that the country might fare worse than to have Catholic ecclesiastics holding office. It is a strange phenomenon that in Europe since the World War any number of the nations, even some where Catholics are a minority, have found in the political leadership of churchmen their best stabilizing influence. To anyone familiar with Continental affairs the names of Msgr. Seipel, Dr. Hlinka, Father Koroshets, Msgr. Nolens, Msgr. Kaas, Msgr. Sramek, Dr. Vas, Dr. Schoofer, Dr. Brauns, and others, will at once occur.

The Church Against the Public Schools

The third count under which the Americanism of Catholics is challenged is that the Catholic Church is opposed to the public schools. What about it?

In the first place, it is well to recall that though popular education is an American tradition with which the Church is in hearty accord, the public schools as we know them today are not. Not a single one of our great statesmen up to the last half of the last century was trained under such a system. Historically the first common schools in the country were religious and mostly private schools. These were the only ones the Colonists knew. Our original American schools were builded on the principle so splendidly enunciated by Washington and repeated by nearly every President since, right down to Mr. Coolidge, that religion and morality cannot be divorced and that there can be no education without morality.

The fact is today, thanks to Horace Mann especially, God is debarred from our public schools and so too, though not nominally, morality, for without God there is no such a thing as stable morality. It is chiefly on this account that we say that the public schools are unsafe places in which to train our Catholic little ones, though even apart from that we would still defend the right of the private school to function and of the parent to send his children there, a claim that the Supreme Court has justified in its decision a few years ago on the Oregon school law. At most, a school where God is taboo, can bring children up only as high-grade animals, with worldly ideals and influenced only by natural motives.

Education and Morality

Catholics believe that children are more than animals and that there is such a thing as another world, and supernatural virtue, and we want our children to imbibe these ideas and share the blessings that go with them. Let non-Catholics, if they like, rear their children in an atmosphere that is religiously indifferent or atheistic. We Catholics

cannot do that. And so at our own expense and at great sacrifice, we have our own schools, from primary schools to universities, and the law of the Church states that Catholics must not go to others without the Bishop's approval, for our children must have religion and the true religion at that. Their faith and their morals must both be safeguarded.

Sad experience proves that both are seriously jeopardized away from a religious atmosphere. Anyone familiar with the conditions of our schools in this country today will confirm the statement if they are honest. In an article in the February issue of the *North American Review*, Judge Samuel D. Levy, of the Children's Court of New York City, states very plainly: "The recruiting ground for the increasing army of American criminals is the public-school system with its 2,000,000 children—one-tenth of the total enrollment—who are below the average mentality."

Many years ago William Jennings Bryan castigated the public-school system even more severely. He went on record as maintaining:

> The greatest menace to the public-school system of today, is, in my judgment, its godlessness. We have allowed the moral influences to be crowded out. When I say moral, I mean morality based upon religion. We cannot build a system on any other than a religious basis. We have gone too far in allowing religion to be eliminated from our schools. We cannot afford to have the faith of our children undermined. If I were compelled to choose between the two, I would rather have a child unlearned, but heartwhole, than to have its head developed and the heart's faith destroyed.

Our Catholic school system has nothing to be ashamed of. Thanks to our devoted Brothers and Sisters those schools give the children training in the secular branches as good as they can get elsewhere—their accrediting rating with secular accrediting agencies proves that—and meanwhile their hearts and souls, and their salvation are cared for, as well as their bodies and their chances to make good in this world. In this we are not un-American. The biggest universities in the country, Yale, Harvard, Princeton, were privately founded under denominational influences, and nobody ever questions their Americanism. The Luther-

ans and the Jews also have their denominational schools. Why then question our Catholics when they go to Villanova or Manhattan or Fordham or Notre Dame or Loyola?

From what I have said it will be seen that the whole charge of un-Americanism levelled against Catholics and the Catholic Church is as groundless as those of intolerance and arrogance. Let Catholics then, not be disturbed. The story of their loyalty in the United States is a glorious page, and if men will not accept it at its face value then we can only say, so much the worse for them. Meanwhile Catholics will go on living their civil as they do their religious life, serving the State as loyally as they serve the Church, and making themselves in their daily lives good citizens of this world that they may merit to be happy citizens eternally of heaven.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

What Some Readers Think—

"It is nearly a decade since 'Himself' (thinking it his own idea!) first included AMERICA among my Christmas gifts, and there have been few copies, indeed, in that time that I have not read from the first page to the last. We grown-ups get an important part of current information from it; the older children find subjects for their school themes; and the youngsters get many of the lovely little books (Mary D. Thayer's, for example) for their Christmas stockings. So you can see what AMERICA means to the seven under this roof.

"Among the many delights it has brought us is Father Feeney: his articles, his 'In Towns and Little Towns,' his 'Brown Derby.' . . ."

Greenfield, Mass. E. A.

"I have just read the article in the issue of AMERICA for December 29, entitled 'Liberal Louisville.' The substance of the article did not surprise me, coming as it does from a Catholic. It is only another instance that arouses my deep admiration of Catholic standards of living here on earth, although I myself am officially enrolled in a Protestant church (inherited, more than likely, I should say).

"So here's a friendly 'Thank you,' from a believer in the principles of unionism, which embrace, I believe, more Christ-like tenets than any present government of Protestant church boards. . . ."

Chattanooga, Tenn. T. R. C.

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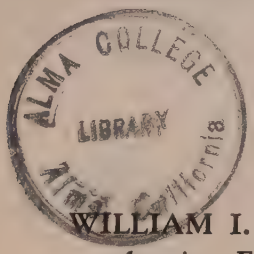
The Modern Indictment of Catholicism—IV

Is the Church Officious?



By
WILLIAM I. LONERGAN, S.J.
Associate Editor, "America"

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Is the Church Officious?

EARLIER pamphlets in the series, "The Modern Indictment of Catholicism,"[1] have chiefly centered about complaints against Catholicism emanating from outside the Fold. We have examined the indictment drawn up against Holy Mother the Church either by those who do not know her and consequently misunderstand her, or by those whom ill-will and bigotry have roused up to hate her. However, not all her enemies are aliens, and that is as might be anticipated. There was a traitor in the apostolic college. Christ Himself clearly warned His followers that a man's worst enemies are often those of his own household. In many a domestic circle there are to be found undutiful children.

In the great family of the Faith we sometimes find men and women whose indifference or lukewarmness about their religion makes them hardly sympathetic with it and who are constantly dragging the Church up before the tribunal of their puny judgments to answer for her doctrines, her practices and her policies. They call themselves Catholics; they profess to accept Catholic teachings; but they lack both the Catholic sense and the Catholic spirit. Querulous of the yoke religion puts upon them, they are chronic murmurers and fault-finders and the disloyal sentiments they imprudently broadcast to the world often re-echo in non-Catholic hearts and on non-Catholic lips, to the scandal of Christ's little ones, many of whom might today be within the Fold were it not for these unfilial criticisms.

Catholics like those I refer to have not usually a great deal of objection to the obligations the Church imposes of Sunday Mass or Friday abstinence or an annual Communion, irksome as these may sometimes prove. They do

[1]The others are: I. Is the Church Intolerant? II. Is the Church Arrogant? III. Is the Church Un-American? V. Is the Church a National Asset?

resent, however, that from the cradle to the grave, their religion somehow seems to be continually obtruding itself into what they describe as their private affairs. It is meddlesome, they feel, and officious.

Catholicism Criticized

While they are willing to grant that religion fills a human need and has a distinct role in the universe and while they maintain, moreover, that their Catholic Faith is the true Faith, they suspect that it is frequently trespassing beyond its proper bounds. It apparently puts too many restrictions on their personal liberties. It wants to have something to say about the way they come into the world and the way they leave it; how they are to be married and how they are to be buried; about their social and fraternal contacts, their professional and commercial conduct, the intellectual and scientific attitude they are to assume and foster, and their most intimate domestic relations. All this the men and women of whom I speak consider unwarranted on the part of the Church and manifestations of officiousness which they usually associate only with busybodies who are constantly minding other people's affairs.

Atheism, it is true, imposes no obligations on those who accept it, and Protestantism but very few on its adherents. The code of the atheist is summed up in a denial of God while the basic principle of the sects is that they protest against the claims of Catholicism. On the other hand, the Catholic religion hampers and burdens one in many ways, and when its prescriptions or prohibitions strike home, they often call for heroic sacrifice and self-renunciation. However, if one properly realizes the relation of religion to life, of theory to practice, this should and must be so. Being something very vital, not a mere denial or protest, Catholicism must essentially affect the daily lives of those who profess it; it must have something to say about how they think and speak and act; it must modify their attitudes towards their fellows, their occupations and the world at large.

Because the modern critical American mind brooks no restraint of any sort, especially when it does not know or

understand the reasons back of prohibitions imposed upon it, and because the evil of which I am talking is gaining ground among many of our Catholic people who seem to be losing sight of the cardinal truth that their religion is a religion of authority, not of private judgment, I am going to offer now a few thoughts on some of the points that seem to make Catholicism officious. The study of the ecclesiastical prohibitions or injunctions more commonly urged to sustain the charge and more popularly objected to ought to result in our seeing their innate reasonableness, and in a readier will to conform ourselves to Holy Mother the Church in our conduct as well as in our belief.

Intellectual Bondage

Let us begin with an examination of the apparent officiousness of the Catholic Church in the intellectual realm. Popular education has made very many in America as proud as peacocks about their mental attainments and their fitness to pass judgment on any and every imaginable subject. The result is that there is a constantly growing number of people, some of them Catholics, who preening themselves on what they consider their thoroughly wide-awake, up-to-date thought and scholarship, and affecting to be classed with the intelligentsia, so-called, and awed by what a group of shallow thinkers and glib talkers and writers who enjoy a universal but altogether undeserved reputation for scholarship say, label the Catholic Church an intellectual reactionary.

We find very many of them among those who are educated in our State universities and secular colleges. Why, they ask, for example, will not the Catholic Church let us read what we want? Why has she a censorship of books, an Index? And why, again, is she opposed to Evolution (they mean human evolution) which is quite the accepted thing in educated and cultural circles?

Evolution

We will take the evolution problem first. Where does the Catholic Church stand on the question of Evolution?

The simple answer is that with genuine scientific Evolution the Church has no quarrel but with the pseudo-scientists who mislead the unwary as to what Evolution has established or can establish about man's origin, she cannot and will not align herself.

Reason, common-sense, teaches that there is a God; that man is His creature; and that man is composed of both a material and a spiritual element, body and soul. Reason tells us nothing of how man was created, how he came to exist. It cannot. That information, however, Divine Revelation supplies. As regards the human body, Holy Scripture assures us "that God formed man of the slime of the earth." It accounts for his soul by saying that God "breathed into his face the breath of life, and man became a living soul." Scripture does not expressly say whether God formed man's body directly or indirectly, remotely or proximately, personally or through secondary causes. In the absence of other evidence, however, the obvious conclusion would be that the Divine action was direct, proximate and personal. The soul, of course, being spiritual, must be God's direct creation.

Now, what about science and Evolution? A good many journalists and university professors, though these last ought to show more intelligence, speak loosely as if human evolution were an established fact, something conclusively proven. Man's ape ancestry is taken for granted. Now it may be said without any fear of honest refutation that actually there is not a single iota of scientific evidence at present to demonstrate conclusively or convincingly that the human body has developed from the chimpanzee, the monkey or any other animal.

That God could have employed this process in forming man's body is possible. There is nothing intrinsically repugnant in it. Up to the present, however, science has not one jot or tittle of positive evidence to offer that would warrant an intelligent person in concluding that He did. Indeed I might go farther and add also that to demonstrate that fact some sort of a new Divine revelation would probably have to be made. We have neither witnesses of the origin of the body of the first man, nor apart from the

Scriptural narrative, any records of it. Scientific researchers may speculate about it—that is all.

That the whole man, soul as well as body, should have evolved from a brute form is intrinsically and essentially repugnant. It requires no Divine revelation to assure us that it is as impossible that matter should evolve into spirit, as it is that life should develop from non-life. That which is not living cannot produce life and neither can that which is without intellectual and volitional life develop intelligence and free will. One cannot give what he has not got. An effect must always in some way pre-exist in its cause.

As a fact, so far as I know, not a single evolutionist who admits that man has a spiritual soul subscribes to human evolution as such. It is only materialistic and atheistic philosophers and scientists who maintain that. At all events, and be that as it may, any writer or professor who declares that human evolution, even the evolution of the human body, is a demonstrated fact is either stupidly ignorant or positively dishonest. These theories sometimes make fine copy for our Sunday supplements but they are arrant nonsense.

When, then, the Church by her dogmatic pronouncements regarding the origin of the cosmos and of the human family, has her children align themselves against these teachers and writers, far from meddling with our intellectual processes, she is safeguarding them from the greatest intellectual hoax of modern times. Crass and extreme evolutionists admit neither God in their scheme of things (except perhaps a God in the making), nor a Divine creation nor the spirituality of the human soul, three fundamental truths known from natural reason and emphasized by Christian and Jewish revelation, and the Church both logically and scientifically challenges their position.

The Church and Science

Here, in passing, a word might be said about the attitude of the Church to science in general. The constant repetition in the press and on the public platform of the assertion that religion and science are antagonistic has led

many to believe that this is so. Nothing is further from the truth. There is, indeed, a conflict between pseudo-science, false science, and revealed religion, and between genuine science and both the Fundamentalism and Modernism of the sects that pass for Christianity. This comes because dishonest or unscholarly scientists sometimes confuse hypotheses with facts or because real scientific truths are set alongside of imaginary religious doctrines for comparison. But between true science and true religion there is no more conflict, or even possibility of a conflict, than there is between the truths of any two of the sciences themselves. The reason is because in the last analysis all truth is one and nothing else but a reflection of Divine Truth, God Himself, and God is not and cannot be self-contradictory.

When religion is represented as teaching that the six days of creation referred to in Genesis were days of twenty-four hours each or that the world is not more than six thousand years old, or similar things which science has quite conclusively proven cannot be, then, of course, religion appears in conflict with science. But none of these propositions are or ever have been doctrines in the Catholic Church. Before one concludes that a religious truth is scientifically unsound, he must make sure whether it is or is not a teaching of the Church, not a caricature of that teaching.

Where true science and true religion seem to be in opposition, it is usually because the scientist has trespassed on the domain of the philosopher or theologian and attempted to interpret and dogmatize about his scientific findings. An old proverb bids the shoemaker stick to his last and so long as men of science stick to their laboratories and their fossils, to the stars and the flowers, to physical phenomena and biological processes, and let the explanation of the Bible and the supernatural and morality to those to whom it rightly belongs there will be no trouble.

When the physicist professes to tell the world that there is no God because he cannot feel and weigh and measure Him; when the chemist denies the existence of a spiritual soul because he never found one in a test-tube; when the biologist rejects the story of the creation as unfolded in Genesis because it does not square with any facts that have

fallen under his personal observation; when astronomers discard the account of the star of Bethlehem, and doctors the Virgin-Birth and others all miracles, on the score that they postulate unscientific premises,—in every case such scientists are overstepping their own boundaries and making claims wholly unwarranted by any of the findings of their respective sciences.

Is it any wonder the physicist cannot find God in the material with which he works? Is God a material being so long and so broad and ponderable like a brick? Is it any wonder the laboratory does not show the chemical research student the human soul? And is the failure to see it there just reason for denying its existence? As well deny that there is such a thing as thought or free will or beauty or truth or goodness, because they are not to be found in test-tubes. Not everything that has objective reality is reducible to a chemical element. Science affords absolutely no data on which to deny the supernatural or the miraculous. As a fact, it is to philosophy, not to science, we are to look for furnishing the criteria for testing the intrinsic possibility of miracles and the norms of certitude regarding historical occurrences.

That science and revealed religion are not in conflict is practically demonstrated from the encouragement the Church gives scientific research, from the fact that so many of the world's greatest scientists have been Catholics, and from the extensive teaching of all sciences in our Catholic colleges and universities.

The Roman Index

But, to get back to where we digressed, our intellectual high-brows subsume that even granting the fairness of the attitude of Catholicism towards human evolution, and that between the Catholic Church and genuine science there is no such a thing as a conflict, nevertheless the narrowness of our religion in the whole intellectual field is shown by the stand the Church takes about books which the Faithful may or may not read. One would think, they charge, that Catholics are all two-year olds, who have to be spoon-fed. They may not read this and they may not read that. The

whole thing looks most absurd, childish and ridiculous. Imagine an educated person or one who makes pretense at learning, being prohibited under pain of mortal sin from reading such popular historians as Gibbon, Hallam and Ranke, such constellations in the literary world as Renan, Balzac, Voltaire, Taine, Zola, Dumas, and philosophers of the standing of Hobbes, Locke, Mill and Kant! I once heard it mooted whether a Catholic college could really teach French literature since the teacher might not read Balzac with his students, but only about him!

The Church has been Divinely commissioned to instruct men in religious truths and to safeguard their morals. In Christ's scheme the Faithful essentially stand towards the ecclesiastical government which He established as pupils towards an authoritative teacher. "He that heareth you," He said, "heareth me." And again, "Unless you become as little children, you cannot enter into the kingdom of heaven." It is Peter who is to feed His lambs and His sheep, and His Bishops are to be the teachers who will teach men "all truth," and, "whatsoever I have commanded you." This being so, the Church has not only the right and the power but the positive duty as well to forbid her members reading what is dangerous to either their faith or their morals.

The Church is not opposed to free speech or a free press; but liberty is not license. Even without any ecclesiastical prohibition the very law of nature dictates that it is sinful to poison the mind with falsehood and to risk one's purity of heart by exposing one's virtue to temptation. It matters not that a book is the best-seller; it matters not that its author has an international reputation; it matters not that everybody is talking about a volume; it matters not that its reading might serve some material advantage: if it defends or champions heresy or schism or attempts in any way to undermine the foundations of religion, if it avowedly attacks religion or good morals, if it assails or ridicules Catholic dogmas or disparages Divine worship or seeks to undermine ecclesiastical discipline, or advocates and defends suicide, or divorce, or kindred evils, then Catholics may not read it.

They may not read atheistic books or publications, or those which propagate a false morality or ethic, much less those whose only purpose is to stimulate passion and set the mind and hearts and body on fire with sexual emotions. But all this when properly understood far from hampering intellectual liberty is a genuine protection both to one's faith and to his virtue, the two greatest treasures men have. In such instances the prohibition of the Church is no more unreasonable than that which a prudent father of a family exercises regarding what drugs or poisons shall be brought into his home.

There is a good deal of irreligious and immoral stuff being written today, and unfortunately too, being read. The Catholic's principle should be that any book or magazine that begins to trouble one's conscience by stimulating temptations against Faith or arousing passion is to be discarded. If one doubts let him ask his pastor or confessor; they are our living guides. Where no danger is anticipated in a particular case and there is good reason, such as a necessity which may arise from the type of work one is doing and which obligates him or her to read a prohibited volume, the Bishop may dispense one from the law but one cannot take it on himself to disregard the voice of God and His Church. He may think he is missing some good things in some popular books, and perhaps he is. But meanwhile he is safeguarding both his faith and his morality. Such volumes have not been put on the Index for the good things they contain but because of the poison they so cleverly mix with wholesome intellectual food. To separate one from the other often takes more than ordinary scholarship and discretion. Mother Church who is the guardian of the spiritual health of her children anticipates their dangers and by the general legislation of her Code and the special legislation of the Congregations of the Holy Office and of the Index warns the Faithful against them.

Needless to say these Congregations do not act haphazardly and their personnel guarantees that books are not condemned without grave reason. The Prefect of the Congregation of the Index is a Cardinal; his assistant and secretary are learned members of the Dominican Order. Eight

or ten Cardinals make up the Congregation and they are helped in their work by about twenty-five or thirty consultors, many of them Bishops. Hence any honest critic must conclude that their opinions have real weight and that the Church can hardly be accused of intellectually shackling her children by her prohibitions. Incidentally, only a handful of books are nominally on the Index and I doubt if a dozen volumes from all the books printed all over the world are added yearly, and most of those have to do with theology. One would sometimes think to hear people talk that Rome was daily grinding out a new long catalogue to hamper Catholics in their reading.

The Church and Masonry

When one passes from the Catholic's intellectual to his social life, there is one very popular charge in the indictment of officiousness against the Church and that is that the Church will not let her members affiliate with Masonry. Are not our fraternal affiliations our own concern?

Unquestionably the Masonic organization is a powerful one and offers many social and economic advantages: the Church apparently has no objection to her children joining the Elks, the Eagles, and similar societies, but she won't let them be Masons—why?

To say nothing of the fact that official Masonic pronouncements and writings, whatever be the attitude of individual Masons, is strongly anti-Catholic and anti-Papal, the fundamental reason why a Catholic cannot be a Mason is, briefly, because Masonry is as truly a religion as any form of Protestanism. It professes belief in the Great Architect of the universe, but discards all received modes of worshiping Him. It has its own religious principles and its own religious ritual. We believe that Catholicism is the only true religion; hence the religion that is Masonry must be false. Accordingly, no matter what advantages it brings, a Catholic cannot join a Lodge. In this there is nothing meddlesome or officious on the part of the Church. For I may not simultaneously be a Catholic and adhere to another religion.

True I may have a great many personal friends among the fraternity, but I may also have them among Protestants and Jews; and just as the Church does not condemn Prottestants but Protestantism, so she does not condemn my Masonic friends but their Masonry. Canon Hannon of Cardiff touched this and other objections very pointedly in a recent discussion of the attitude of the Church toward Masonry appearing in the *Catholic Times* of London. He wrote:

If I brand Protestantism as sinister and diabolical, I can do so without impugning the good name and character of its individual adherents. If I maintain that Freemasonry in its conception and logical conclusion is a species of naturalistic religion based on deistic principles, this can be true and at the same time any individual Mason or class of Masons be of good and moral character. . . .

It am prepared to admit that English Freemasonry is not officially either anti-clerical or anti-Christian. It is a kind of social fellowship offering easy facilities for worldly advancement and social amenty. Its worst characteristic is its anti-social character. Preferment to the dignities and honours in civic and national life, where Freemasonry is in power, is by friendship and patronage, and not by merit, ability, and long service. This is certainly anti-social and opposed to equity and justice.

But there is a further consideration. If Freemasonry in one age in a particular clime does not manifest itself in its true colors, what guarantee have we that in a different environment and congenial surroundings its inner soul will not awaken and reveal its identity with its Latin counterpart?

Nearly a hundred years ago Daniel O'Connell was impressed with another striking objection against Masonry which decided him to sever his relations with it after he had become a Master of a Masonic lodge in Dublin. He embodied it in a striking public letter in his own paper in 1837 when a hostile press widely quoted against him his early connection with Freemasonry.

It is true [he wrote], that I was a Freemason and Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state that, having become acquainted with it, I submitted to its influence, and many, very many years ago unequivocally renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation pub-

lic, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

Freemasonry in Ireland may be said to have, apart from its oaths, no evil tendency, save as far as it may counteract, in some degree, the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the Temperance Societies.

But the great, the important, objection is this: the profane taking in vain of the awful name of the Deity, in the wanton and multiplied taking of oaths—of oaths administered on the book of God, either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

Meddling in Private Affairs

Another count in the indictment of officiousness against the Catholic Church is that she will not let a man free to carry on his business as he likes, even as the accepted ethics of his trade or profession would allow. Is he an actor? He cannot participate in very many plays and revues. Is he a book-seller? He cannot sell the pornographic literature his next-door neighbor is coining money on. Is he a merchant? He cannot carry certain lines of stock. Is he a lawyer? He is restricted in his practice. Is he a doctor? He may not participate in certain operations though both the law and his fellow-medicos approve them.

In the last analysis the obligations of Catholicism that affect a man's commercial or professional conduct are not so much positive ecclesiastical impositions as they are the logical result of the philosophy of life which Catholic belief engenders. This necessarily differentiates the Catholic from the non-Catholic conscience and should also differentiate Catholic from non-Catholic practice, though sad to say, not all our people always measure up to their creed and some positively belie it in their daily lives.

If non-Catholics are apparently free to do many things which Catholics are not, this is not usually because such things are objectively good for some people and objectively bad for others, as if there were two distinct standards of morality, but because a pagan or un-Christian tradition has

blinded their perspective to fundamental norms of rectitude and vice which, by the providence of God, the true Church of Christ has been able to hand down to the twentieth century as pure and undiluted as they were in their sources.

The world has of late come to look upon a great many things as moral which its Christian forefathers considered most immoral. Indeed, under the influence of such fads as Behaviorism and Freudianism a good deal of the old ethic, not to say Christianity, has been scrapped for more modern and convenient ways of acting. We are told that convention is the one norm of morality; that morality changes with each new generation; that principles that applied a century ago have lost their vogue. In consequence what is called the ethics of business, of journalism, of banking, of salesmanship, of professional practice, is often highly at variance with the dictates of the natural law, the Ten Commandments, and the teachings of Christ. Expediency and what society at large, and always a pagan society, approves, have become the current standards of morality.

Now it is as plain as day that the Catholic Christian cannot conscientiously act by such an ethic. He knows that there is such a thing as objective right and wrong, good and bad. He knows that though civil law or the medical profession may approve certain practices and give them euphemistic names, that does not change their nature. Call abortion what you will, it still remains murder, though an artificial differentiation of therapeutic from criminal abortion may keep one out of prison. Legalize the sterilization of the mentally unfit as you like, and justify the quiet taking of the lives of defectively born infants or of the suffering aged, and call the processes by the nice Greek terms eugenics or euthanasia, they still remain unwarranted interferences with one's natural rights and hence gravely illicit as every Catholic knows.

And so with other things. Not everything that is "within the law" on the stock-exchange or in the industrial or commercial world can be approved and acted upon by the Catholic conscience. There may be no statutory provision compelling employers to give a living wage to those that work for them but before God and in the court of con-

science they are entitled to it. There may be no law to compel an employe to give an honest day's work to his boss, to prevent his idling his time or loafing on his job, but in the tribunal of conscience he is bound to do it. Yes, at every turn religion does cross the Catholic's path. But while it seems to impose burdens, when all is said and done, the dictates of Faith make one that much more a man, to say nothing of being so much more pleasing to God.

Divorce

Of all the charges made against the Church on the score of officiousness, possibly none is so widespread as the apparent meddlesomeness of Catholicism in the family circle. One may make intellectual and social sacrifices for his Faith, but a man's home is his castle, and it would seem that there at least there should be no intrusion by outside agencies. Space does not permit an examination of all phases of the problem but there are three questions especially I should like to answer briefly,—Why is the Church opposed to divorce, to birth control, and to mixed marriages?

By way of prelude it may be well to remind ourselves briefly of what Faith teaches about matrimony. Grounded in human nature and instituted for the triple purpose of propagating the race, of securing the mutual happiness of the married couple and of affording mankind a legitimate outlet for concupiscence, marriage was intended by the Creator to have a very definite role in His world scheme. In the Christian dispensation it was supernaturalized by Christ's Divine touch and elevated to a sacramental dignity. Always and essentially one and indissoluble it was never intended to be a trial or companionate affair, but a permanent union, exclusively between one man and one woman, for very specific purposes. Any disregard then of the unity or permanence of Christian marriage, or of its fundamental obligations, is a preversion of nature and sinful. I will admit that in many quarters today these principles are out of vogue and antiquated. But that does not make them any the less true and on them Catholicism takes her unwavering stand.

In the Christian philosophy of life marital infidelity is something heinous because it violates the virtues both of justice and of purity. "Thou shalt not commit adultery," is the Divine command. Divorce is sinful because the marriage tie is meant by nature to be permanent: "Wherefore," we read in Genesis, "a man shall leave father and mother and shall cleave to his wife and they shall be two in one flesh." Christ has stated, moreover, in no unmistakable language, that "what God hath joined together no human power may put asunder." The remarriage of divorced people is prohibited because it is practically adultery and successive, if not simultaneous, polygamy. It matters not that a decadent world in open violation of the Divine command puts its approval on these evils; that does not change their immoral nature.

Birth Control

As for artificial birth control, of which we hear a good deal nowadays, it is bad in itself, radically bad. To use the activities nature provides for specific needs in positive opposition to their manifest purpose is unnatural; and this is what artificial birth control affects to do. Married people may, if they wish, practice continency; it is a Christian virtue. But one may not use marriage and then deliberately attempt to frustrate God's purpose. Birth control is usually justified on economic, physical or patriotic grounds but it is fundamentally an ethical and religious problem and to be solved on moral and religious principles, not on its economic or medical merits. If one's pocket-book is to be the measure of what he can or cannot do, then I can justify embezzlement, dishonesty, and any number of other crimes.

Poorly instructed Catholics sometimes speak of the Church modifying her stand in the matter of birth control, as if the solution of the problem rested entirely with her. All such talk is nonsense. It betrays ignorance of fundamentals. The use of contraceptives is not evil simply because some ecclesiastical legislation forbids them. The Church is merely the infallible interpreter of the eternal law and of the dictates of natural reason in the matter.

It is as logical to imagine her abrogating the Decalogue as taking the position that onanistic practises are not sinful.

It may be conceded that the present economic situation in the country militates against large families, and makes the proper discharge of marital duties exceedingly vexatious. It is a fallacy, however, to suppose, as so many do, who borrow their opinions from irreligious writers and from contemporary atheistic, materialistic, and evolutionistic philosophers, that because the observance of the Divine law has become more difficult, therefore, it must be abrogated. As the Holy See has pointed out time and time again, our economic difficulties are largely the result of selfishness, greed, injustice, and similar vices. The cure for the evil is to correct the economic disorders. True, in view of the ungodliness everywhere manifest, the immediate prospect of this millennium is not very bright. But the Catholic Church is not on that account at fault. If trying economic situations serve to justify artificial birth control, then with equal logic would difficult medical cases justify abortion and kindred crimes, and the fear of losing their lives and their property would have been ample justification for the Roman martyrs offering incense to pagan statues.

Both in the economic and in the medical arguments used to uphold the use of contraceptives there are many fallacies. This is not the occasion to go into them in detail. Suffice it to note that the economic difficulty assumes that the basis of marriage is economic, that a full life is measured by its material advantages and comforts, that useful and worthwhile living is hardly compatible with poverty, sickness, or the necessity to struggle for material advantages. All this is false. It assumes, further, that small families are a positive good, that there is something essentially evil in people not having wealth, and that the problem of non-support, of which we hear so much in our domestic-relations courts, is chiefly a large-family problem. As a fact, birth control is more prevalent among the rich than among the poor. As for the medical arguments, whenever the question is discussed on general principles and not in a specific case, it takes for granted that a low birth rate makes constitutionally stronger mothers; also, that large families have a larger

death rate. Statistics do not warrant these assumptions. One wonders how, if a person's physical condition impede the natural exercise of conjugal rights, it can stand unnatural indulgence without a heavy physical toll. It seems safe to hazard that if but a fraction of the effort spent by propagandists and advocates in furthering this vicious practice were devoted to urging simpler living and curtailing extravagances among our middle classes, and to obtaining an honest living wage for our workers and improving the material conditions under which they live, most of the economic and many of the physical ills under which the masses are bending would be remedied.

Mixed Marriages

The attitude of the Church on mixed marriages, it will be enough to summarize. The Church opposes mixed marriages, first, because she feels that two parties can never be entirely happy where their hearts are not one on that which is life's supreme concern, God; secondly, because she knows that for the Catholic party, even under the most favorable circumstances, the practice of his or her religion is bound to be hampered; and, finally, and above all, because her Divine commission extends to safeguarding the rights of any children that may be born of a Christian parent, and she foresees that side by side they will have two examples of religion before them, a situation that is apt to bring on religious indifference, whereas both father and mother should be positive helps to their little ones in the practice of their Faith. Moreover, the Catholic parent may die, then what becomes of the children's Catholicism?

Many years ago Bishop Ullathorne wrote very pointedly on this subject:

> In a mixed marriage how much of the beauty of Catholic life disappears! The house is not Catholic. The family is not Catholic. The atmosphere is not Catholic. The symbols of the Faith are not visible. The souls of the husband and wife are locked up from each other; they have no communion of thought or feeling in the chief concern of life. Think what it is to be never able to speak together of what concerns God, the soul, the Church, or the

life to come. Think what it is to have no joint counsel or community of feeling in what concerns the spiritual welfare of a family. Think what it is to have one's faith shut up in the breast, there to pine and faint for want of full and open exercise in the household and in the family duties. How often are the visible tokens of religion removed to avoid offence, whilst the faith is kept hidden from the sight like some dangerous secret. Where are the family prayers? Where is the communion in the sacraments? Happy is the Catholic wife when she is not thwarted in her ways to the Church. How often must she stay at home when she would gladly seek some consolation there, until her devotion grows feeble for want of exercise! The inspired Ecclesiasticus says: "Where one buildeth up and another pulleth down, what profit have they but the labor?"

The wisdom of the Church in prohibiting mixed marriages is fully borne out by the report of the Archbishop of Liverpool made to the Holy See a couple of years ago on the condition of his Diocese. Out of nearly 14,000 mixed marriages that had occurred during the preceding five years, the record showed 2,255 cases of apostasy, and that "7,872 children had been totally lost to the Church," merely because of the difference in religion of their parents. In only 1,322 cases did the non-Catholic "turn" Catholic, a point that should give food for profitable thought to those young folk who try to salve their consciences, when seeking dispensations for mixed marriages, with the hope that the non-Catholic party will be converted.

I recall on one occasion, in the course of a mission, having a poor, broken-hearted old woman, well advanced in years and very close to the grave, coming to me for consolation because the thought of her approaching judgment was seriously disquieting her. With tears in her eyes she said: "Father, my race is nearly run and I must soon give an account of my stewardship to God, and what can I say to Him? As a young woman I married one not of the Faith. Our marriage, it is true, was ecclesiastically regular, and I had high hopes that from the religious angle nothing unfortunate would result. As a fact, now when I am dying I am leaving behind me, just precisely because of that marriage, twenty-four children and grandchildren all out of the Church. What will I say to God?"

Such instances may be multiplied indefinitely. As any

priest knows, the whole mixed-marriage proposition in the vast majority cases is a delusion and a snare.

On this point Rt. Rev. Bishop Noll writes in the *Acolyte:*

Too many young people do not sufficiently appreciate the evil of mixed marriages. They seem to assume that the basic reason for our objection is the Church's prejudice towards the Protestant, while they, on the other hand, believe they should be broad and tolerant, and not unduly emphasize religious differences. They like to make themselves believe that they will win over their Protestant partner after marriage, and they feel that he or she is doing his or her part in consenting to have a priest perform the marriage. . .

The predominant interest of Almighty God here on earth is the human soul and its eternal salvation; this cause must be aided by the mutual encouragement of husband and wife, of father and mother, and not be impeded by their lack of agreement in example and exhortation. . .

While we are often reminded that converts come into the Church through marriage, statistics gathered on several occasions prove that losses to the Faith are many times as numerous as conversions. This is only natural, even if we take no account of God's displeasure, because the children are not likely to become intensely interested in a religion which has no appeal whatsoever to one of their parents. If "without faith it is impossible to please God," if the state of grace be the one thing that counts, it is easy to picture to oneself the disfavour in which God holds a mixed union, where faith does not marry faith, nor grace marry grace, and where the non-Catholic shows an interest in everything else that interests his wife except her religion. The Catholic who contemplates a mixed marriage is much more to blame than the non-Catholic, because he actually knows that the one he is to marry is in error; that he alone has the true faith. The attitude of the non-Catholic is different. He is not sure that he is right, and holds that it is a matter of little consequence what religion a person professes, that all are equally helpful. . .

In a mixed marriage the bargain is all too one-sided: the Catholic means what she says when she promises to take him "for better, for worse, until death," but he is not prepared to bind himself to that sort of bargain, even though he pronounces the pledge. He knows what the law will permit him on the day that he and his wife become estranged, and estrangements come very, very frequently in mixed marriages. Then it is that he, his parents and relatives will blame her Church for their failure to succeed. . .

In conclusion let me say this: As Catholics we should try to strengthen our faith and to realize that what the Church proscribes or prohibits for us, has only God's glory

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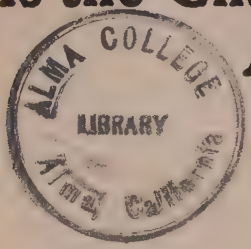

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Is the Church a National Asset?

WE of the United States are a people of slogans, catchwords and shibboleths. Of these, written broad across the story that makes the pageant of America is the word *efficiency*. Though practically the youngest of the great World Powers, our country already stands at the forefront of achievement. The rest of the nations know us as a people who, once we have conceived a purpose doggedly pursue it and strain ourselves to the utmost until we attain it. And they give us credit for accomplishing things, and for successful accomplishment.

Efficiency with us connotes success. Success is one of our popular idols. Honest effort counts for little in the public mind unless it be crowned with victory. Speed, too, is implied in our current notion of efficiency, and is another of our idols. We have small patience with anything of slow, painful, laborious growth. The goal must be attained in the shortest possible time. The transcontinental journeys that took toilsome months for our grandfathers to make, we can cover in a few days; yet we are not contented, and the younger generation is hoping for the time when air-traffic will make it a matter of mere hours. We are, moreover, of of all things, pragmatic. We want results, visible results, that the statistician can record and tabulate.

And we want them big, too. This bigness is another of our contemporary American idols. Size talks. Everything must be done on a grand scale and in a businesslike way, and to the accompaniment of plenty of noise in the marketplace and front-page publicity in the daily journals. Some call it the Babbitt way. Our bent is markedly materialistic. That explains in part why the United States ranks high in commercial and industrial pursuits, and in the field of useful arts. We are not unappreciative of the finer things of the mind, but mostly we leave their cultivation to others. They are not for us.

Unfortunately, while efficiency with all that it signifies in this country is not to be sneered at, there is a tendency among us, and very unwise it is, that would make American efficiency a universal standard whereby to gauge all men and movements. Unless overnight, so to say, they can show results palpable and big and impressive, mentally we register them failures. They are not worth while and just don't count. They have no special significance.

Efficiency

Now under such a critical norm many things of merit have suffered, and seriously suffered, in the past, and are still suffering, and, not least, religion. The efficiency complex that has only one criterion for what is worth while has upset many a man's perspective. Blinded by the idea and not finding Christ's Church measuring up to their distorted notions, not a few have come to label Christianity, and especially Catholic Christianity, a colossal failure. In consequence, the question of the efficiency or inefficiency of Catholicism which used to be purely speculative has become a very practical one.

A thing is efficient when it does what it is supposed to do and as far as depends on it accomplishes its end. Success in the popular sense, speed of attainment, bigness in results, may be desirable, but they are only the frills of efficiency. One may teach very efficiently, yet the pupils may be too "dumb" to profit by the instructor's skill. A lawyer may conduct a case or defend his client very efficiently, yet a jury that has been tampered with may decide against him, and we know that sometimes happens.

One may not rightfully be charged with inefficiency simply because he never achieved what he never set out to achieve. The ball-player who merely bunts, if that is what he was sent to the plate to do, is playing his game as efficiently as his colleague who knocks out a home run. A clock is efficient when it tells time and a pen when it writes. Only a crazy man would expect either of them to serve any other purpose. A proper concept, then, of efficiency is imperative if one would test Christ's Church and get a cor-

rect answer to his query, "Is the Catholic Church efficient and worth-while? Is she a national asset?"[1]

The Church Tested

The charge of inefficiency against Catholicism, though more often it is only a hidden suspicion, assumes various aspects according to the source from which it flows. The radical Pacifist, for example, alleges that the Church is a failure because the Great War saw Christians brutally slaughtering each other. The Anarchist considers her an incubus on the world because she has not made him a law unto himself, but keeps him subjected to legitimate authority. She is branded inefficient by the Communist because she has not effected a redistribution of the earth's wealth and made a capitalist of him. The business man complains that she doesn't, to use his expression, "sell her stuff"; she has no sky-scrapers, no display, no up-to-the-minute, go-getter methods. The banker charges that, despite all the money invested in her, she continues bankrupt and the men and women in the pews never draw any dividends on their investments. The economist challenges Catholicism because we still have the poor with us, and the sociologist because there are as yet so many demands for welfare work, so much crime, so many broken homes, so much suffering and misery and wretchedness.

It is odd, but it would seem as if responsibility for all the disorders and misery of mankind were to be saddled on Christ's Church. Is there chaos in Mexico, religion has failed; is there Bolshevism in Russia, religion has failed; is there ignorance among the peasantry of Latin Europe, religion has failed; is there a famine in India or China, religion has failed; is there an industrial conflict in England or America, religion has failed; are our large cities, New York, Chicago, Detroit, San Francisco overrun with gunmen and bootleggers and grafters, religion has failed. Catholicism, it is alleged, cannot guarantee political concord and civil pros-

[1]This is the fifth of a series of pamphlets by the author on the general topic, "The Modern Indictment of Catholicism." The others are: I. Is the Church Intolerant? II. Is the Church Arrogant? III. Is the Church Un-American? IV. Is the Church Officious?

perity; she cannot ward off sickness and suffering; she cannot effect a millennium: she has failed.

False Standards

Thus, and along similar lines, the indictment reads. To some my presentation of the charges against Catholicism may seem ridiculous and exaggerated, yet equivalently, if not explicitly, all of them and countless others have been made within the last decade against Holy Mother the Church. The fallacy in the argument of those who make them is twofold. They forget, in the first place, the real definition of efficiency and expect the Church to do what her Divine Founder never intended her to accomplish. In the second place, they deliberately close their eyes to all her glorious achievements for individuals and nations, and to what she has meant to the world for 1,900 years and still means, especially in the United States of America.

When Our Blessed Saviour organized His Church He did not start a political society, a banking house, a business firm, a welfare bureau, a chamber of commerce, an industrial plant, a social club, a fraternity, or anything of the sort. His purpose was to teach men truth, to help them to live according to that teaching, and ultimately to land them safely and securely in heaven. The aim of Christ's Church is to make men holy and happy here and hereafter. Her work is primarily spiritual and supernatural, not material. She deals directly with men's souls, not with their temporal interests, though she is not indifferent to these. Her efforts and influence center, moreover, not so much on society as a whole as on individuals, and the one medium that she employs for the accomplishment of her Divine mission is moral suasion, not physical force, though she is often slandered in this regard.

This being so, it is a fatal mistake to test the efficiency of Christ's Church by purely visible and materialistic standards. True, Our Lord Himself advises that "by their fruits you shall know them," and the good effects of His religion on mankind are bound to be externalized and far-reaching. But they cannot be adequately tabulated like deposits in a bank or profits on merchandise.

Christ died for all men. He desires all to be saved. The mission of His Church is to all. But both He and His Church are well aware that mankind's sanctification and salvation depend on the free will of those with whom they have to deal, often a wicked and perverse will, as much as on their efforts. And so Catholicism has no delusions about turning this world into a Paradise or about hoping to attract all mankind to the practice of Christian virtue. Original sin is too deeply rooted for that.

In view of these facts the one genuine test of the efficiency and worthwhileness of Catholicism is whether she saves souls. Ultimate success or failure is to be measured by that norm and only the Book of Life, which is hidden to human ken, adequately carries the story.

Spiritual Achievement

Now, what is the Catholic Church actually doing today for souls and with souls? What, especially, is she doing in this country?

To begin with, of the total population of the world, Catholics form the largest single religious body, about 331,500,000. While the Church is ever spreading out for new conquests with her countless missionaries in every part of the pagan world, bringing others into the Fold—in China and Japan, in Madagascar and the Congo, in Ceylon and Java, in Syria and Egypt, in India and Alaska, in the barren wastes of Oceania and among the bushmen of Australia, and elsewhere—for those three hundred and thirty-one and more millions who are actually with her, she is doing all that they will enable her to do. She puts at their disposal the means of knowing the Divine truths, of worshiping God as He wants to be worshiped, and of sanctifying themselves through the life-giving graces of the holy Sacraments.

And what marvels does she not thus attain in the supernatural and spiritual order! To say nothing of her splendid achievements when she lifts the pagan savage out of his barbarism and unfolds to his vision the story of God and fills his soul with the hope of a blessed eternity,—a little

infant is brought to her with the stain of Adam's sin upon its soul and she sends it away rich with sanctifying grace, a child of God and heir of heaven. Try to appreciate the reality of that. If we had an agency in the country for making the poor materially wealthy, we would certainly think it was doing a great work. But what about making our spiritual paupers supernaturally rich? Because we do not see a change in the newly baptized babe, that does not mean that nothing has taken place. He is as truly God's heir with a right to heaven as the Prince of Wales is the heir of the King of England with a right to his father's throne and authority.

Again, the penitent prodigal comes to Mother Church for mercy and pardon and hope, and in the secrecy of the sacred tribunal of Penance his sins are washed away and a new life begins in his soul, and there is peace there, and happiness and trust. This is real efficiency. Do not say this is a mere figment of the imagination. It is a physical fact, though it takes faith to recognize it. The soul cures that go on in the Catholic confessional are immensely more significant for the world than the cancer and leper and tubercular cures that science so palpably effects and that win universal admiration.

Catholicism is working efficiently when Sunday after Sunday she crowds her churches with generous men and women who come to pay homage to their Creator; when she feeds her children at the altar rail with the Bread of Life; when her priest is at the beck and call of passing souls in their dying agony to comfort and strengthen them for the journey. Indeed, one might say that it is in this last crisis most of all that her efficiency stands out, and it makes man in that trying hour appeal to her as to his only source of consolation. This is the explanation of why so many who have lived carelessly, even criminally, turn to the Church in their last moments seeking strength and comfort and consolation.

There is a good deal of sordidness in the world, and a good deal of sin. But withal, there is also a sunny side to the picture, and paralleling the depravity everywhere prevalent is much heroic exercise of virtue. It is Christ's

teaching and the work of His Church that are largely responsible for this. Recall the men and women of your own limited acquaintance whom Catholicism is helping to live by Christian principle, and then you will have an answer to the query, "Is the Church a real asset?" You are all witnesses yourselves of just how your Faith influences your own lives and causes you to be better men. Catholicism makes no pretense of being able to change human nature and the biography of every individual is the story of the struggle of the flesh against the spirit, of the battle between good and evil, between self-love and the love of God. But though at times there may be regrettable, even disgraceful, falls and sins, Catholics are aware that whatever mastery they have over temptation is due almost entirely to the inspiration and help their Christian Faith and its teachings gives them.

Catholic Organizations

Obviously the Church's work is chiefly with the individual and of a nature and in a field that has no material reckoning. It does not admit of qualitative or quantitative measurements. However, the salvation and sanctification of her individual members is far from limiting the scope of her achievements. Look abroad in the land today and see how groups also are welded together for nobler living because of Catholicism. How else are we to account for the thousands of men and women, our nuns and Brothers, who are banded together in the United States alone, for charitable and educational work, in our hospitals, in our schools, in our orphanages, in our asylums, sacrificing home and friends and comforts, and consecrating their time, their energies, their very lives, under the three vows of poverty, chastity and obedience, to the service of their fellows, of every creed and color and class? Are not the Knights of Columbus, the Holy Name groups, our various Sodality centers, our Saint Vincent de Paul councils, our Catholic Scouts, with all their activities for God and country, living witnesses of the efficient and worth-while character of the Church? From her they all get their ideals, their impetus, their stability and their effectiveness.

Contributions to Civilization

Nor while Catholicism emphasizes her work with and for souls, individually and collectively, in the spiritual and supernatural realms, does she altogether neglect man's material well-being. Indeed the whole record of Christian civilization is a chronicle of the efficient workmanship of the Catholic religion, and of her accomplishments for men and nations in the social order. Review the past 2,000 years in its broader aspects and there you have the answer to those who question the worth-while nature of your religion and whether it is an asset to a nation.

Surely it was a spendidly efficient achievement when Catholicism triumped over the philosophy and immorality of pagan Rome, when she tamed the barbarian world and replaced savagery with her culture, when she elevated womankind from the degradation to which antiquity subjected her, and when she alleviated the misery of suffering humanity by her stupendous charities. All Europe is dotted with the cathedrals and universities and hospitals and orphanages and asylums that she reared for the inspiration of men's souls, the enlightenment of their minds, the well-being of their bodies. Her philosophers, her artists, her scientists, her educators, her scholars, have all made their contribution to that marvelous legacy of civilization which has come down to our day.

Take from Europe, from Italy and Spain, from England and Ireland, from Germany and France, from Austria and Hungary and Poland, from Jugoslavia and Czechoslovakia and Belgium, and the rest of the States of Europe, what Catholicism has bequeathed to them and you will rob them of their best in learning, in moral ideals, in material progress. The great universities of the Continent with their famous halls of learning, Freiburg and Bologna and Padua and Paris and Salamanca and Louvain, are all her foundations. Even a cursory enumeration of Catholic men and women who have served the arts and the sciences would consume pages. She gave Dante to the world, and Michelangelo, and Raphael; she gave us Thomas Aquinas and

Charlemagne and Alfred the Great; she gave us Daniel O'Connell and Blessed Thomas More and Baron Windthorst. Volta and Galvani and Ampère and Pasteur were all her children. So too, Mercier and Marshal Foch and countless others. Take the Church's impress from modern European civilization and you would have little substantial left.

In the United States

Even in our own country what a debt does not the nation owe the Catholic Church? Not to mention the fact that Catholics stand at the forefront of the navigators who discovered her, her missionaries are linked inseparably with our early history both on the eastern and the western coasts. The stories of Jogues and his companions in the Mohawk Valley, of Marquette in the Mississippi, of De Smet in the Northwest Territory, of the martyr-friars who evangelized Florida and Georgia, of Kino and Salvatierra in the Southwest, and of that heroic group of Franciscans who under the leadership of the venerable and intrepid Junipero Serra established that great chain of Catholic missions on the California coast along El Camino Real, the King's Highway, from San Diego to Sonoma, which is still the admiration of the world,—all these are too well known to need repetition here. Each was a giant's task yet each was a worth-while venture gloriously achieved. Each meant much for our country.

Catholic Growth and Influence

Catholics were numerically few 150 years ago in this country; their churches were scattered and insignificant; they lacked even the organization that marks the beginnings of a staple ecclesiastical foundation. Today we are grown to 20,000,000, with a Hierarchy of over 100, four of them Cardinals, and some 25,000 priests to minister to the Faithful. We have built up a school system whose 8,000 schools and colleges care for over 2,000,000 pupils, at an incalculable economic saving to the State. Our charitable institutions cover every section of the land. What is more, and we say it with the certain conviction of its truthful-

ness though in no spirit of belittling other organizations constructively working for the welfare of the Republic, Catholicism today stands out in the United States as the single force consistently opposing the spread of a philosophy of life and a group of principles which, were they universally accepted tomorrow, would spell ruin for the nation. Apropos of this the Rev. Lloyd C. Douglas of the First Congregational Church, Akron, Ohio, wrote some years ago:

> The Roman Catholic Church, has, during the last twenty-five years, rendered America a service that is utterly beyond the estimation of the ordinary citizen. The strong material influence exercised by Roman Catholicism over our unassimilable foreign population, which has been coming into this country by the millions in the last twenty years, has protected this country from the general attitude of revolt and disaffection against institutions, organization and government which is so strongly marked in a great deal of our European immigration.
>
> One of the strongest forces at work in this country today to hold an attempted Socialism in restraint, and reduce to a minimum the sporadic efforts to encourage Bolshevism in this country has been the Roman Catholic Church; and whatever may be the difference of opinion between Catholics and Protestants in matters of doctrine, Protestantism should be unprejudiced enough to admit the high-grade service rendered to this country by Roman Catholicism in its dealings with a large class of people for whom Protestantism has no message.

We do not maintain that everything is perfect in the Catholic Church or that all Catholics are necessarily doing what they can and should for God and country. As a fact we have in the Church some who, sad to say, are positively hindering God's glory by their religious indifferentism and by their failure to live up to the ideals of conduct they profess. But what we do hold is, that in spite of the personal shortcomings of Catholics, the Church herself may not justly be branded as inefficient or Catholicism charged with not being an asset. She is a dynamic force in the world and in America that must be reckoned with. If she does not accomplish all that she aims at, if men will not hear her voice, if proud minds will not submit to her authority or the obstinate will not recognize in her Christ's handiwork, this is no reflection on her Divinity, her sanctity, her value, spiritual or material.

Judging the Church

People sometimes sit in judgment on the Catholic Church and ask why she doesn't do this, that, and the other thing, and they never reflect how of all institutions on earth she has the hardest struggle to perpetuate and propagate herself. There is practically no country in the world that has not at some period or other witnessed her persecuted; that has not demanded hostages of her for the right to go and civilize them and bring them the peace of Christ and the love of Christ.

Indeed her achievements throughout the ages are so much the more remarkable for the very fact that she has had to fight her way at every step against wealth and power and ignorance and brutality and positive bad will. In fact, she should long since have collapsed as the empires and the pagan religions which witnessed her birth, were she not Divinely supported. What she builds up, her enemies will attempt to drag down. They hamper her every effort. Anti-Catholicism is one of the stubborn realities of world history during the last twenty centuries. It is the one thing that always seems to unite certain types of men together, and it often makes strange bedfellows.

But in spite of persecution, in spite of the sword, in spite of the machinations of powerful enemies and of all that hostile forces have done openly or covertly to check or spoil her endeavors, she has marched down the centuries glorious and triumphant, carrying on Christ's work, and carrying it on magnificently and successfully. These things do not disturb her, for her Divine Founder warned her of their coming. The world would like to brand her a failure as it branded Him a failure, but it cannot. On Good Friday all Jerusalem mocked the dying Christ because He did not measure up to their notions of what He should have done, but His subsequent resurrection turned that apparent failure into the greatest triumph of history and made His sacred Passion the most worth-while event in all creation. So the Church continues confident that notwithstanding men expect much from her that she was never supposed to give them, and blame her when their expectations are not real-

ized, she is achieving the purpose for which she was instituted, she is sanctifying and saving souls, the while she also improves the world in which she works socially, politically, economically, educationally, industrially, scientifically, artistically and morally.

Meeting Our Adversaries

If the Anarchist has a grudge against the universe today, it is not the Church's fault. If there are economic problems and physical sufferings and social maladjustments in the world today, it is not the Church's fault. These things are because people will not listen to Christ's Church, because governments will not rule justly, because the forces of capital and labor forget Christ's golden rule, because men and women are determined to follow their vicious inclinations. And the Church cannot force the wills of men, and God will not.

It is frequently alleged that the presence amongst us of war after 2,000 years of Christian Catholicism is a proof that the Church has failed. However, extreme Pacifists to the contrary notwithstanding, as long as the world lasts there will be wars because men and governments will be swayed by passion, not by virtue. Witness Russia, Mexico and China today! But at the same time the nearer they come to regulating their policies by the principles Catholicism has enunciated about statesmanship and government and warfare, the less likelihood there will be of national or international peace being disturbed.

It is a significant thing that in the making of world peace Christ's Vicar was not asked to have any voice and yet when compacts and treaties builded on merely natural motives of humanitarianism fail Christianity will be blasphemously damned as it was during the World War because men and nations are not at one, but are slaughtering each other like dumb cattle. These judgments, however, will not affect either the Church or the worthwhileness of her mission. Empires and kingdoms and republics will fail as they have in the past; only she has the germ of immortality, for only to her was the Divine guarantee given that the gates of hell should not prevail against her.

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